The Congregationalist

Vol. CIX No. 16

April 17, 1924

Ingram Memorial Church, Washington, D.C.

Of which Rev. George Barrow-Neilson is pastor

KNOWING THE FELLOWSHIP OF HIS SUFFERINGS, by Clair F. Luther

A NOTABLE MINISTRY IN A GREAT CHURCH, by the Editor-in-Chief

CREATING THE INTERNATIONAL MIND, by Jerome Davis

Are We Religious?

There hasn't been a time in many long years when there was so great a field for the right kind of religious books. People are really thinking about religion. The rationalist-fundamentalist controversy is not a symptom of the decadence of religious belief but a sign of its new vitality and reality. . . . People never take the trouble to fight about things they don't care about. And here is a religious book that thousands of people have been looking for, waiting for. Every one, even the most "hardened unbeliever," knows that the Bible has great words of power, inspiration and comfort; yet only the most besotted "believer" can pretend to himself that there is anything helpful about some of the more primitive stories in the Bible, or in its long lists of "begats," and the like. At the same time, condensing the Bible is an exceedingly delicate and difficult piece of work. It requires great literary skill and spiritual intelligence. A Bible not re-told in less musical, majestic words, not over-annotated and explained, but simply with the Living Word released from the surrounding dead matter so that the real nourishment of spiritual life is separated from the chaff—that is what many and many a man and woman, young and old, is eagerly wanting. And that is what is offered in

THE LIVING WORD

By HENRY HALLAM SAUNDERSON

AUTHOR OF "THE WAYSIDE PULPIT"

Of which the "Boston Transcript" says:

The Bible is of great length. Comparatively few people undertake to read it through. Yet within it, like veins of gold in quartz rock, are the great passages which have proved to be the immeasurable wealth of truth to many generations. Our fathers may have failed to apprehend the precise shade of meaning of some of the Hebrew and Greek phrases, but they found the pure gold, the promise of eternal life. God became to them a living reality, mighty in their lives to inspire, to instruct, to warn, and to reward.

The same great reality is a profound need of today. The pure gold of the Bible should be easily accessible so that it can be loved as in past generations and be equally helpful. The problem is how, in these years of haste, and of living under high pressure, to give men the wondrous beauty of the great Biblical translations, in brief enough compass so that it can be perused from cover to cover. This week there has appeared in Boston bookshops a new edition of the Bible which gives promise of doing exactly this thing. Happily it is not another "new translation," and is not a retelling of the stories and messages of the Bible in the common language of today.

This new edition is called THE LIVING WORD, and has as a very proper sub-title "The Bible Abridged." The author is Rev. Henry Hallam Saunderson, a well-known Boston clergyman, and the publisher, the Century Co., New York. The omission of much historical matter has made possible the use of large, clear type, and appropriate paper.

Here these passages are woven together into a great chapter with an appropriate heading. In the same way great teachings of the Bible on other major topics are woven together. While the editor has taken the gold from the vein of quartz he has not left it in fragments, but has shaped it into jewels of beauty, and has produced a Bible in the dear familiar language which moves the hearts of men, and yet so abridged that it may be read from beginning to end with sustained interest.

There are about three hundred titles of chapters, books and sections; such as "In the Cleft of the Rock," "The Ministry of Music," "The Cave of Discontent," "God's Measureless Mercy," "The Forgotten Dream," "The Kindliness of Adversity," "Meditations of a Gardener," "Their Faces were Radiant," "In the Evening of Life"—these being taken from the Old Testament. From the New Testament are found such as "Sins Written in Sand," "Measuring Our Motives," "Men Ought Always to Pray," "The Austerity of Discipleship," "The Darkness Deepens," "The Ministry of Reconciliation," and "Our God is a Consuming Fire."

I have received the book, THE LIVING WORD, and I shall be glad to commend it wherever possible for it seems to me an excellent volume and will serve a great purpose.—***S. Parkes Cadman, D.D., Central Congregational Church, Brooklyn, N. Y.***

Henry Hallam Saunderson

A most notable book. In form, in print, in substance and in spirit, the volume is THE LIVING WORD indeed. I heartily congratulate you on all of it from its preface to its indispensable indexes. It IS the Bible. It is just THAT Bible which has fed the spiritual life of ages and elevated all that is greatest in literature and art. It is such a Bible as people have been wanting for themselves and for their children—and you will be blessed for giving it to them. Large as is our Bible-literature, this book was needed and we have waited long for it. You have done a great piece of work, the good results of which you cannot possibly ever know, except in small part. I rejoice to have it, and that you have done it. I am delighted with it, and happy over it. I am proud of your achievement. ***—Dr. William Sullivan, Unitarian Church, New York.***

Of course the greatest of all religious reading is the Bible. It is a help in reading the Bible to get it in an attractive form; for, in spite of ourselves, we are sensitive to the way in which books are printed. A Bible in chapters and verses is good for reference, but it is not the most appealing form for straight-away reading. Rev. Henry H. Saunderson has just published an abridged Bible under the title of THE LIVING WORD. Here one can read the immortal story in large type, on fine paper, in convenient sections.—***Right Reverend Charles Lewis Slattery, D.D.,*** in THE BOSTON TRANSCRIPT, March 15th, 1924.

Readers of Van Loon's STORY OF THE BIBLE and all other readers of the Bible will be much interested in a new book entitled THE LIVING WORD, edited by Henry Hallam Saunderson and published by the Century Company, comprised in about 700 well-printed pages. This work preserves the original language and enables any one within a reasonable time to familiarize himself with the whole story of the Bible including both the Old and the New Testament. The value of this work, particularly for purposes of reading aloud, whether among children or adults, will be very evident and the Public Library takes pleasure in placing it upon the shelves of the Circulation Department.—***Robert K. Shaw, Librarian, Free Public Library, Worcester, Massachusetts.***

"Your very interesting book, THE LIVING WORD: THE BIBLE ABRIDGED, came to me in due season, but not until recently have I had time to examine it as it deserves. It strikes me as a very admirable selection of great passages, such as would naturally appeal to mind and imagination. I certainly shall use it in my study. I hope the book will appeal to those sections of the community where a selection from the Hebrew and Christian Scriptures would seem to be more useful than the Bible as a whole."—***Rev. George A. Gordon, D.D., Old South Church, Boston, Mass.***

I am in receipt of a copy of the "heart of the Bible," THE LIVING WORD, by Dr. Saunderson. As I look it over I think it a very excellent piece of work and one that commends itself for practical use in private worship, family prayer and in public reading. Every one who has to do with the constant use of the Bible realizes that there are a great many portions of the Scriptures which though necessary and interesting to students of the evolution of religion have little bearing or relationship to our present life, customs and duties. This selection gives a compendium of those things which are both practical and profitable, and I hope that it may have a very large circulation.—***Cornelius Woelfkin, D.D., Park Avenue Baptist Church, New York.***

The price is $3.00

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The Editorial Outlook

The Universalists and Congregationalists

DR. DAN F. BRADLEY of Cleveland writes us that "the approach of the All Souls Universalist Church of Cleveland, Ohio, and the Mayflower Congregational Church of the same city, with a view to merging their property, their membership, and their future program of Christian service, suggests that our National Council Commission on Church Relations might well take definite steps to open negotiations with these good Universalist people with a view to merging both denominations in the near future." He continues:

It would appear that the progress of doctrine and fellowship in both churches had brought us so near together that the difficulties in the way of a merger would be technical and practical rather than fundamental. The Universalists are Congregational in polity, and belong to the ecclesiastical family that had begun its life in the New England of the seventeenth century. The chief controversy between us historically seems to be that they had more confidence than we had in the likelihood that God in the person of Jesus Christ would succeed in seeking and saving the lost. To use a figure, if a Congregationalist and a Universalist were standing watching the Good Shepherd as he made his quest for the lost sheep, the historical Universalist would say that he thought he would succeed, while the Congregationalist would be sure that he would fail. But when we fought out the Second Probation controversy thirty years ago, we Congregationalists became a little more hopeful that the Good Shepherd might come home rejoicing. The later years have only confirmed us in that hope.

In the All Souls Church in Cleveland, "the essential principles of the Universalist faith" are placed at the top of the weekly calendar as follows:

The Universal Fatherhood of God.

The Spiritual Authority and Leadership of His Son, Jesus Christ.

The Trustworthiness of the Bible as containing a revelation from God.

The Certainty of Just Retribution for Sin.

The Final Harmony of All Souls with God.

Our Kansas City declaration would not quarrel seriously with the above statement, and to the Universalists here the Kansas City confession is entirely satisfactory. The trustees of the Congregational Union of Cleveland at a recent meeting unanimously approved the merger of these two churches which cover the same field, and are, therefore, competitive. In case the merger succeeds there will be a substantial fund for the erection of the new church in a better location, and a membership exceeding seven hundred excellent people. Rev. Rufus Hopkins Dix, well known in New England, is pastor of the All Souls Church, and Rev. Howard Lee Torbet, one of our most trusted men, is pastor of the Mayflower Church. These two brethren are leading in the movement, and demonstrate the practical unity of our two bodies, by their personal friendship and fellowship.

Here is a subject for earnest and sympathetic consideration and encouragement.

Visitation Week at Harvard

"VISITATION WEEK" in connection with our theological seminaries has become a most important phase of interest and service in academic work. The student body is brought into larger touch with the world of practical religious activity, and a bond of fellowship is maintained between the academic and pastoral spheres, which is apt to constitute an anchorage for high intellectual standards and spiritual ideals. The Theological School in Harvard University has announced for April 22-24 a Visitation Week program of an unusually high character. The outstanding features are the four Southworth Lectures to be delivered by Principal L. P. Jacks, of Manchester College, Oxford; the Ingersoll Lecture on *Immortality,* by Mr. Philip Cabot; the Dudleian Lecture, on *The Historical Jesus and the Religion of Paul,* by Professor Frank C. Porter, of Yale Divinity School; and the Hyde Lecture, on *The Missionary Motive and the Actual Results—A Layman's Interpretation,* by George L. Richards, M.D. In addition Rev. T. Rhondda Williams will lead in a discussion hour on *Changing Religious Conditions in England,* and Professor E. D. Starbuck, of the University of Iowa, will lead a discussion on *What Can Be Done to Improve the Theological Curriculum?*

Professor J. H. Ropes will give an address on *The Preparation of the Minister,* and Professor Kirsopp Lake will speak on *The Creeds.* The themes of Dr. Jacks' four addresses will be *The Challenge of Life and Liberty, The Challenge of Labor, The Challenge of Evil and Humanity,* and *The Challenge of Death.*

Intelligent Goodness

DR. DOANE ROBINSON, superintendent of the Department of History, for the State of South Dakota, sends us the following comment on the contributed editorial by President Irving Maurer, in our issue of March 27:

If I felt that Dr. Maurer had adequately treated the postulate of Dr. Van Doren, that "we have enough goodness in the world. What we need is more intelligence," this note would not be written. To my thinking, Dr. Van Doren is utterly mistaken. The connection between goodness and intelligence is almost remote. We have not to go far into the record to find ample support for this proposition. Benedict Arnold and Aaron Burr are not anathema because they lacked intelligence. No informed person will question the intelligence of Doheny, Sinclair, or Albert B. Fall.

Crime in America is thoroughly organized for promotion and protection by men whose intelligence has been highly trained in our schools and colleges. Crime is a business in this nation, grossing from three billion to five billion dollars annually. Burglary is not more hazardous than banking, and the profits are greater. Trained intelligence has made this deplorable condition possible.

"Trained intelligence without regard to the fundamental virtues is a public menace," is an obiter recently declared by the Supreme Judicial Court of Massachusetts. Nevertheless practically all of the schools and educational institutions of America are devoting their organizations to the training of intelligence without regard to the fundamental virtues. If America fails it will be because of this inexcusable failure of those specially commissioned to train the intelligence of the people. The public educational system of America does not in any systematic way attempt to train the morals of the pupils, while training their intelligence. I am not without information in bringing this broad indictment. Dr. Maurer is not too dogmatic when he says, "The world knows enough to realize a better civilization, but it is not good enough."

A state legislature recently, after mature deliberation, unanimously declared, "Our schools must reform their methods so that the rudimentary studies as well as the sciences be taught only as subordinate to righteousness." That legislature hit the bull's-eye. Righteousness must be the first objective of every properly balanced educational system, and intelligence must be kept secondary thereto. The result will be intelligent goodness.

The Universities and "Free Speech"

THE HARVARD UNION has been the center of a discussion that seems to break out periodically in some place of higher learning. Certain students have felt that it was desirable and fair that various sides of public questions and social issues should be presented, the radical as well as the conservative. To this end they have desired that arrangements should be made to hear men like Scott Nearing, Eugene Debs, and W. Z. Foster. The Harvard Union authorities have taken an unfavorable attitude, but this does not seem to have disposed of the question finally, as the controversy over the matter continues with some acuteness.

Prof. William Ernest Hocking, according to an interview in the *Harvard Crimson,* has declared his views of the matter with commendable candor, and, as we believe, with sound judgment. This interview states:

If the Harvard Union finds it necessary to close its doors to men who have made themselves leaders, either by force of intellect or by force of character, on account of the error of their doctrines, the Harvard Union will decidedly limit its usefulness to the student body.

The qualifications for a speaker whom college students ought to be privileged to listen to are, chiefly, that the man may be in earnest about what he has to say, and that he be sufficiently intelligent to have gained a following with a large body of our fellow citizens.

The fact that his opinions may be partly wrong makes it particularly important that he should be heard because nothing is more needful to college men than to know the kind of doctrine that is misleading the members of the society in which he is going to play his part.

Professor Hocking is further reported as stating specifically that he believed men like Scott Nearing and Eugene V. Debs are decidedly worth hearing for these reasons. He also believes labor leaders have a valuable message for the student because "they grow up in a different school and acquire eminence only through possessing qualities which college training alone does not give."

The question is not one of the endorsement of any man's opinions. The present writer listened to Scott Nearing upon one occasion with the feeling that he had never listened to as much plausible nonsense concerning economic and social problems in the same amount of time. But should the expression of even plausible nonsense be confined only to well-regulated and rose-colored prophets? If social theories and statements are inherently weak or unwarranted they are liable to be much more dangerous when surrounded with a halo of persecution. Let honest men have a chance to hear what honest men have to say, for only in the unlimited field of debate does truth have an opportunity to reveal itself and make its power felt. Free, open debate is the greatest antidote to error in theory and fact.

Making Congregationalism Christian

CONGREGATIONAL churches have so long been a sort of Cave of Adullam for the critical, dissatisfied, and discontented in all the denominations that Congregationalists can hardly object if a Cave of Adullam be found somewhere for the critical and iconoclastic within the Congregational fellowship itself. Such a critical refuge and vantage ground of assault seems to have developed of late in the pages of our distinguished and beloved contemporary, *The Christian Century.*

Our contemporary has recently opened its correspondence columns to a sort of general barrage which two zealous Congregational ministers, whose parishes a continent divides, have felt called upon to direct against the responsible leadership in the fellowship of which their churches and their ministries form a part; and our contemporary has set the seal of a sort of official approval upon this iconoclasm by an editorial exhortation to *Keep Congregationalism Congregational.*

We are ourselves deeply concerned about keeping Congregationalism Congregational, and we readily welcome the service of our contemporary in that, as in many

other, great purposes that we have in common. But if keeping Congregationalism Congregational implies an irresponsible freedom and the championship of an independence that refuses to accept the natural and necessary obligations of Christian co-operation; if it implies the encouragement of pastors and churches in distrust of and revolt against responsible leaders; if, in short, it implies the advocacy of a sporadic, fitful, impulsive, impressionistic activity in the Church as against such catholicity, expressed in spirit and action, as implies organized, continuous and effective co-operation in plans and programs wisely and carefully considered, and democratically approved, we are bound to say that the conception of Congregationalism seems to us to need a certain amount of overhauling in the light of the new day.

An impression seems to exist in certain quarters that keeping Congregationalism Congregational consists wholly, or chiefly, in the maintenance of an extreme individualism, or an exaggerated and hypersensitive local autonomy. Is the essence of Congregationalism belief in local autonomy, or the conviction that it is the presence of Christ that constitutes the validity of the church? Democracy and independence have not created Congregationalism, but the spiritual experience of early Congregationalists created democracy and independence. Over against the claim that the church derives its necessary authority from Rome, or Canterbury, or from the historic or territorial fellowship of the church, the early Congregationalists dared to assert in theory and in practice that where two or three are gathered in the name of Jesus there he is in the midst, and there, just because of that presence, are all the elements of a true church. They did not so much assert the authority of the local church as the authority of Christ *in* the local church, and it soon became evident that they recognized common tasks, common purposes, in which the authority and leadership of Christ were manifested beyond the bounds of the local church. There was in their conception something more than a community religion.

That noble fact and ideal were capable of serious degradation. It became easy to mistake the end for the means, and for an ideal of self-rule to supplant the ideal of Christ-rule, so that even in a local, autonomous church all the elements of popery and intolerance sometimes become manifest on a small instead of a large scale. It is a profound mistake to imagine that there is anything inherently Christian or worthy about local autonomy. So that unless Congregationalism is made Christian, and kept Christian, there is no particular virtue in keeping it Congregational.

When the pioneer ecclesiastical experiments were being made which led to the crystallization of Congregational theory and practice in America the communities in which those experiments proceeded were largely self-contained. Even in those early days the spirit of co-operation was expressed in co-operative educational enterprises at Harvard and Yale, but the larger needs and occasions of co-operative and organized effort had not yet arisen. Not until a century and a half later did there awaken the sense of a Christian missionary enterprise and a world vision and undertaking for the local church, and not until another half-century afterward did the full problem of the evangelization of our own rapidly spreading pioneer communities present the demand of national Christian obligations and home missionary opportunity.

Is it too much to say that splendid as was the response of the finest spirits in Congregationalism to this new need, the mechanism of the older Congregationalism, the opportunities of and emphases upon co-operative effort proved inadequate to the altered conditions. Alongside this autonomous life of the local churches there grew up for the carrying on of these wider undertakings corporate societies which in organization, spirit, control and operation did not always express either the spirit of local autonomy or the spirit of Christian liberty. It was more than a coincidence that as the independence and authority of the local church became emphasized as a formal principle of polity, rather than as a means to the realization of freedom through the presence of Christ, the conception of Christian freedom and its practice reached a very low ebb. Churches that professed to defend independence of life and control became careless about independence of thought and freedom of Christian action. A dead orthodoxy rather than a living freedom in Christ tended to become the denominational bond, and it was at this period that Congregationalism questioned whether it could permit Hume to labor for Christ in India, or Gordon to minister in the Old South.

Then came a reaction. Without the power of the local church becoming in any way impaired there began to develop more vitally the sense of common Christian tasks and purposes and the consciousness of an ideal by which the church is judged. Forms and dogmas alike became subordinate to life, and though at every stage there has been the sharpest and most justifiable challenge, and constant insistence that organization is not life, gradually there has emerged the conviction that life must none the less be expressed through organization, and that such expression is essential if the Christian spirit is to conquer in a world where organism and organization have suddenly become multiplied a hundredfold.

This, we assert, and not the statement of our contemporary, is a true explanation of what has been happening in Congregationalism during the last two decades. "During the decade since the National Council met at Kansas City," says the *Christian Century*, "the denominational leaders have been working hard to generate the mood of pride and organizational loyalty for the comparative lack of which Congregationalism has been appreciably distinguished from other communions." That, we say unhesitatingly, is almost an absolute misrepresentation of the facts. We do not know where our contemporary has found its sources of information, nor do we know just what opportunities of observation its editors may have had, but we do know what our own opportunities for accurate information and wide observation have been, and with regard to this matter "we speak that we do know and testify that we have seen."

In next week's issue we propose to justify our own viewpoint and our criticism of our contemporary's conclusions. Also, we propose in a series of editorials to deal at length and in some detail with matters that seem to be troubling our contemporary, and some of our own

ministers and laymen. We propose to do this not in any controversial, or narrow, spirit. We are ourselves far too critical and iconoclastic to undervalue the usefulness of the critic and iconoclast. Nothing could be worse for Congregationalism than the suggestion that its plans and programs, its leadership, its detailed life and activities, should not be open to the most rigid scrutiny and Christian judgment. If there is anything wrong in our methods, or inadequately Christian in our spirit and activities, we ought to know it. We believe that we may conscientiously claim to be as much concerned about the just and Christian character of our Congregational life, methods, leadership and undertakings as is the *Christian Century* itself. Our purpose is not controversial. But criticism is of no value unless it be itself brought under scrutiny. Are our critics right? What are the facts? What has the Christian spirit to say? These are the inquiries that we propose to make with candor and with care.

Meanwhile let us state our profound conviction that while our churches have been developing in co-operation and organized life they have been at the same time developing more vitally in freedom of local control and initiative, in individuality, in liberty of thought and in capacity for self-criticism. Freedom in its deepest and highest meanings was never more widely claimed or more effectually exercised throughout the length and breadth of our fellowship than in these days when Congregational churches are developing the sense of a national consciousness and a world-wide mission. Our illustrious Chicago contemporary seemingly cannot grasp the fact that for many of us who believe most vitally in what our churches and organizations are doing, the sole interest is a catholic interest in the kingdom of God. Congregationalism is for most of us nothing more than a gateway to Christian liberty and service. It is not a substitute for Christianity or a barrier between the soul and Christ. Its only value is in the extent to which it is, or can be made, Christian.

* *

Few editorial references in *The Congregationalist* have apparently evoked wider interest and comment than our editorial, *Faith Cures Investigated* in the issue of Jan. 31. The *Literary Digest* made an extensive summary of our article, unfortunately giving the credit to us rather than to the *Christian Guardian* (Toronto) which published the full report from which our facts were taken. The many correspondents who have desired further information will be glad to know that the *Report on a Faith-Healing Campaign, held by Rev. C. S. Price, in Vancouver, B. C., May, 1923,* has been issued in pamphlet form by the committee which made the investigation. Copies may be had on remittance of 11 cents, to cover cost and postage, from the Chairman of the Committee, Rev. A. E. Cooke, pastor of First Congregational Church, Vancouver, B. C. Mr. Cooke's address is 1032 Burnaby St., Vancouver, B. C.

A Word to the Christian People of America

By Rev. Charles Edward Jefferson, D.D.
Pastor of Broadway Tabernacle Church, New York City

(EDITORS' NOTE—*This "Word to the Christian People of America" has been issued through the Federal Council of Churches. We have placed it here in our editorial columns because Dr. Jefferson is one of our own editorial contributors, and because it expresses strongly and accurately what we ourselves feel regarding the unsatisfactory attitude of certain elements in Germany and the opportunity of hopeful, Christian service on the part of America despite these unsatisfactory conditions. Dr. Jefferson does not ignore the facts but he does seem to us to make unmistakable the higher way.*)

THERE were reasons why we should help the Armenians, the French, the Russians, the Chinese, and the Japanese. It was a privilege to do it, and we did it with joy. There is an added reason why we ought to help the Germans, and that is because they stand before the world as our foes.

Foes in arms they were only six years ago, and enemies they are—many of them—in feeling today. They do not like us, but they are in need. They cannot feed their little children as little children should be fed, and therefore it behooves us Christian people of America to come to their relief. It will not do for us to dwell too much on the fact that through mingled wickedness and folly the leaders of Germany have brought the German people into such a deplorable plight.

The children are not responsible for that, and it is the children who are hungry and who are crying to us for bread. There is no anguish on this earth greater than that of a mother whose children are hungry and whom she is unable to feed. When we feed German children we lift German mothers out of torment. German mothers are not responsible for the policies of German rulers. Why hesitate to have compassion on them?

The world is filled with hate, and there is no way to overcome it except by love. If Germany is in a hateful mood one cannot sweeten that mood by letting German children starve. The evil spirit can be cast out only by sympathy and kindness. "If your enemy hunger," says an inspired Apostle, "feed him," and thereby you will start a fire from heaven which will put out the fire which hate has kindled in the heart.

We Americans, also, are quite too full of hatred. The best way to reduce that hatred is to do gracious deeds for those who have offended us. The Lord of Life has told us plainly that we are to love our enemies, to bless those who curse us, and to pray for those who despitefully use us. When we send generous gifts to Germany, we show that we are Christians.

To give to our friends is human. All nations do that. But to give generously and glady to a nation which is grumpy and resentful and which only yesterday did us

wrong is evidence that this spirit of Jesus is regnant in our hearts. To give to Germany at this crisis is human, beautiful, Christian. Let us show the Christians of Germany that we have indeed been with Jesus. Let us prove to him that we really love him by doing the things which he says.

A Prophet of Wide Horizons

Principal L. P. Jacks in America*

"OF all the interpretations of the Christian religion there are few so false and none so worthless as those which reduce it to a wash of rose color spread over the dark realities of the world, or to a group of fancies in which the soul of man, knowing them to be untrue, takes a deceitful holiday from the burden and the tragedy of life."

These words in the very beginning of *The Lost Radiance of the Christian Religion,* a book which the *Christian World* describes as "on the whole probably the finest utterance that the well-known editor of the *Hibbert Journal* has yet delivered," typify the outlook and spirit of a great prophet, who is now in America and who comes to Boston to deliver the Southworth Lectures on Congregationalism, at the Theological School in Harvard University, April 22, 23, 24; and to meet several other important appointments.

Dr. L. P. Jacks is a prophet of reality—of the divine realities that constitute the highest idealism, but of these realities against the background and in the setting of the human scene with all its dark shadows as well as its brilliant colors. "A prophet of the wide ranges of the human soul" we should have called him, but editors are, of necessity, at times very gross materialists and the line seemed too long for the page.

That, however, seems to us to describe him. There are prophets who sound a somewhat deeper note of personal religion, who are more intense, if they are likewise more one-sided and angular. But the distinction of Dr. Jacks is that he makes one feel inevitably the vastness of truth, and the vastness of truth, we hasten to add, not as an impersonal and imponderable burden confronting the human spirit, but as a divine resource for human need. The universe of truth in which this prophet lives, and with which he quickly surrounds his readers, is in the title of one of his recent books, *A Living Universe.* Much of the trouble with our modern life, Dr. Jacks declares, arises from the fact that men, unconsciously for the most part, are holding the belief, and acting upon the theory, that the universe is *dead,* whereas the universe is "essentially a Companion, a living Companion."

The Language of Action

Dr. Jacks is a profoundly practical prophet. In fact he demonstrates that it is possible to be *profoundly* practical. In glowing, unmistakable words he brings us back to the deepest and most significant teaching of Jesus that the highest language of life and religion is the language of *action.* Dwelling upon Goethe's saying, *The highest cannot be spoken,* Dr. Jacks says that the ultimate realities of the universe—of which God is the chief—are not *speakable,* but they are *actable.* "No man can fully *say* what he means by God. But every man can act what he means. God, you say, is Love. Yes; but nobody will know what you mean by *saying* that God is Love unless you *act* it as well. Neither will you know yourself."

It is refreshing to find a liberal of the liberals—Dr. Jacks is among the freest and most untrammeled of religious thinkers—who brings religion into its true sphere and who forces his readers into the true sphere of religion. One becomes wearied to death of much of our speculative and controversial liberalism. The very titles of its sermon announcements chill the blood—questionings about the Church, about the Christ, about sin, and society—questionings, negative, speculative, interminable! Is there no great simple truth worth emphasizing and sounding forth in positive conviction? If men have discovered a free, rich, glorious world of truth, of *new* truth, if you will, is it to be asserted chiefly to challenge dead or lifeless orthodoxies, or is it to be made a weapon against sin, and cowardice, and ignorance, and sham? Dr. Jacks gives the answer. This splendid prophet, who breathes the full breath of freedom, brings all the power of a seer's visions to bear upon moral action and spiritual outlook. He has given pragmatism a new meaning and a deeper setting.

Straight Thinking and Honest Speaking

But to return to the quotation with which we began. The power of Dr. Jacks is his straightness and honesty. His pragmatism is not of that sort that will spread a wash of rose color over tragedy because it induces some temporary optimism; and his religious faith, in essence and expression, is as far removed as possible from all obscurantism and equivocation. Is there not enough in Christian faith to make one mighty as a prophet of reality? To see even only a small sector of Christian truth but to expound it and live it without pretence or presumption,—is not that the way to the highest attainment in expression and service? And when one sees, as Dr. Jacks does, more than a small sector—when, in fact, one comes to great, comprehensive, simple, unified conceptions of God and his universe, and the meaning of the living Christ, there comes a noble radiance of the Christian religion,—the radiance which, if it be lost, Dr. Jacks is doing much to restore. We welcome in America the voice of a prophet who belongs, not to England, but to the world, and who speaks out of the depths as well as from the heights.

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*The accompaning article has been written with reference to Principal Jacks' writings, in general, but special mention may be made of three volumes recently published by Doran.

THE LOST RADIANCE OF THE CHRISTIAN RELIGION, by L. P. JACKS (Doran. 75 cents).

A LIVING UNIVERSE; HIBBERT LECTURES 1923, by L. P. JACKS (Doran. $1.00).

REALITIES AND SHAMS, by L. P. JACKS (Doran. $1.50).

From Our Western Editor

War and Pacifism

The National Education Association, at its meeting held in Chicago a few weeks ago, adopted a resolution urging education as a means toward the abolishment of war. The resolution seemed to the Western Editor to be a very fair one. Apparently the Association did not mean to pronounce on ultra-pacifism as a valid life attitude, but meant to take the generally accepted attitude of the American people, that war is a bad way to settle international disputes. A few influential newspapers in this section took strong grounds against the resolution, contending that it would be used by many teachers for the purpose of inculcating pacifism. Superintendent McAndrew of the Chicago public schools probably summed up the general feeling when he said concerning the teaching of pacifism in the schools, "We teach the children that war is the most bestial, foolish and wasteful way of settling international difficulties, but we also teach that the best way to prevent war is to be prepared for it. Pacifism in the classroom and drill by the R. O. T. C. go together." This represents, I judge, the main body of public opinion in the Middle and Far West.

Those in touch with college life have been predicting for some months that we should soon have an outbreak among college students of radical pacifism. As reported in *The Congregationalist*, a small group of students in comparison with the great number present made a demonstration at the Student Volunteer Convention at Indianapolis last December. It was found that by far the main body of the students were apparently representative of the opinion stated above by Superintendent McAndrew; in other words, the students in the main represent the ideas of the families from which they come. A few weeks ago, thirty-eight students at Northwestern University formed a pacifist organization and pledged themselves that they would not go to war under any circumstances. The University authorities made it evident that they were not in sympathy with this movement.

Sunday night a week ago, the Epworth League of the First Methodist Church, Evanston (whose minister is counted a very liberal, forward-looking man), invited Brent Dow Allinson, famous as a conscientious objector during the World War, to address the assembly. The meeting developed a good deal of controversy. Stories disagree as to what really happened. There was undoubtedly some hissing—the patriotic folks present said that it was directed against the United States flag, while the liberal folks said it was meant for an objectionable personality who was present. Anyway, the meeting has caused a lot of bitter feeling. During the following week a considerable number of students of Garrett Biblical Institute, which is the Methodist Theological Seminary affiliated with Northwestern, got together at a pacifist meeting at which about fifty of them pledged themselves not to take part in another war, save in behalf of a World Court, a League of Nations or some such organization.

The activities of these groups of pacifists, together with the trend of journalism in some quarters, has stirred up a great deal of feeling in this section. Naturally the American Legion and other patriotic bodies are greatly incensed. The whole matter is complicated because the rights of free speech are at stake, and there are people who seem to be minded to deny this right to pacifists. The difficulty of the problem is increased by the fact that there is intolerance on the other side because pacifists often denounce those who disagree with them with a spirit quite far removed from the one that you would naturally expect of a pacifist.

A group of war veterans studying at Garrett Biblical are maintaining that while they themselves are not pacifists, they do believe absolutely in free speech and they hold that their brother students should be allowed to express themselves as pacifists so long as they do not say anything inimical to the Government. Yesterday the University authorities put themselves upon record as being completely and absolutely opposed to pacifism. They are also opposed to war, but they do not believe that the doctrines of ultra-pacifists will tend to do away with war. They hold themselves at the call of the country for its defence. Rev. E. F. Tittle, the pastor of the First Methodist Church referred to above, according to newspaper reports, confessed himself in error in allowing Allinson to speak in the Epworth League meeting.

Bishop Thomas Nicholson, head of the Chicago area of the Methodist Church, when interview by a delegation of the American Legion, said:

> Personally I am not a pacifist. I have never had any sympathy with the slacker or draft-dodger. When our nation was in the late War I did my utmost to help win the War and uniformly spoke words of encouragement for the soldiers. Since the War is over I have retained the same friendly attitude toward the men who imperiled their lives for what we believed was a great humanitarian cause. I do not now propose to go back on my record and under the same conditions I would do the same thing again.
>
> Nevertheless, I am using my best influence in making future war impossible. I believe war is a crime and is preventible. I believe it is the prime business of the Christian Church to make a future war impossible.
>
> If, however, the flag is fired on I will be in the forefront of those demanding its defence. I would be for war to stop aggression as surely as I would not be content simply to offer prayer if some villain attacked my wife. Such a case would call for muscular Christianity. I have no sympathy with men who are disloyal to the flag or to the constituted authorities of the nation.

So far as ministers and church members in the West are concerned, my observation leads me to believe that most of them agree with what Dr. W. P. Merrill of Brick Church, New York, said in the Illinois Minister's Convocation last winter, to the effect that he was doing everything he could to educate against war, but that he would not sign a pledge that he would not go to war, but would leave the settlement of each situation to the circumstances.

So far as the West is concerned we are pacifists,—there are very few militarists in our midst. We were so when the World War began and it was only by most skillful manipulation that we were brought to a place where we were willing to enter the War. We discount both the army and the navy and give every evidence that we are against war. But that our people will sign a pledge that they will not under any circumstances go to war, I do not believe. There is very litle sentiment of that sort.

The *Continent* (Presbyterian, Chicago) puts another angle of the matter which must always be considered:

> A veritable drive seems to have been started by Christian pacifists with the intent of constraining from the churches a general pledge never again to support the government of the United States in the prosecution of war for any cause or reason whatsoever. This is putting a large mortgage on the future certainly. But it is laying a greater indictment on the past. Such a resolve cannot be registered as a mere virtue to be practiced in years ahead; it is inevitably a confession of great sin in recent years gone. It means that the churches of the United States were wicked when they encouraged their sons to go to the rescue of France. It means that if America had done right, France and Britain would today be under the heel of the victorious Kaiser. Some people think just that. But let the millions who believe that the Great War wrought the will of God, beware of being taken in such a snare as this.

In my travels I find few people who believe that we were wrong when we went to war with Germany. They do know that there were great wrongs and inconsistencies in the prosecution of the War, but that the folks who fought in the War to preserve freedom were wrong, not many of them believe. Most of our people are still loyal in the sense that they would defend the flag to the limit in a war of aggression.

Chicago, Ill. R. W. G.

"Could Ye Not Watch?"

By Eleanor Woodworth Hale

Tune: Elton

O Savior, who on Olivet
Thine "hour of prayer" didst keep,
What keenest sorrow of thy mind,
What agony to thee, to find
Thy closest friends asleep.

"Where two or three together meet"—
We have the promise true
In every quiet "hour of prayer"
That thy sweet presence will be there
To guide and bless us, too.

When sweet and clear the church bell breaks
The tumult of the week,
May thy true children one and all,
Respond with gladness to the call,
Thy choicest blessings seek.

For there, as in the "upper room,"
(Shut though the door may be)
Thy precious blood can save from sin
Thy love and light shall enter in
And "doubting Thomas" see.

So we will watch with thee one hour
Tonight, O Savior dear,
And always, with a spirit meek
Whenever thou to us would speak
May we be swift to hear.

Knowing the Fellowship of His Sufferings

A Sermon by Rev. Clair F. Luther

Second Church, Amherst, Mass.

That I may know . . . the fellowship of his sufferings.—Phil. 3: 10.

THIS is a step in the direction of knowing Him whose path Paul may have crossed in life, whose face he may have seen in the Passover crowds in Jerusalem, but whom he did not know. Not to have known Christ constituted the lasting regret of Paul's life. He answers in his own words the mooted question as to whether he had ever come into touch with the Nazarene. His very eagerness to acquire that knowledge, even through the means of suffering, is the proof that in life their ways had been far apart. If he had but known Jesus how different his life might have been. How many sorry pages might have been left out of his biography. In his South Sea Island home Robert Louis Stevenson came to know intimately the well-beloved missionary, Chalmers, whom the natives, unable to pronounce the Scottish name, called in a near approach Tamate. Stevenson adopted the name and shared the affection for the missionary. And as he neared the end the value of the friendship grew upon him together with a sense of what he had missed in coming so late to that inheritance. "Oh, Tamate," he wrote, "if I had only known you earlier how different my life might have been."

And Augustine: "Too late came I to love Thee, O Thou loveliness, both so ancient and so new, yea, too late came I to love Thee."

It is not difficult to detect the tone of regret in the apostle's words, for how different his life, too, might have been had he known the Nazarene in the flesh. He might have been restrained from that blasphemy and persecution and injury for which he had obtained mercy because he had done it ignorantly in unbelief. Nevertheless the memory of the deed was there and even mercy could not blot out the memory.

He will make this remainder of his life an effort to recover the damage and loss of the first part, and by every available means seek to atone for the injury to that other one, and for what he himself had missed. He will know him even through the fellowship of suffering, and therein he has hit upon the key which unlocks doors of the heart closed to every other approach. There is a fellowship begotten by endurance of common dangers and suffering which is closer, clearer, and completer than intimacy of any other kind. He will know him in the power of his resurrection, that mountain-top of experience, but also he will "go with Him through the garden" of his sufferings and attain the closer relationship of those who suffer together.

Let us consider some of the means by which we, too, may come to this knowledge and intimacy.

Imitation

There is not much disposition in these days of indulgence and pillowed ease to follow him in the actual experience of suffering. Our hymnology is always in advance of our achievement. We sing:

"With the cross of Jesus, going on before,"

in which the cross appears as an emblem of victory rather than a mark of denial. We courageously proclaim that we will "go with Him through the garden," but we fall asleep at the gate. There is little of actual suffering in our following.

I recall the profound impression made by that striking canvas, "The Flagellants," exhibited at the World's Fair in Chicago. It depicts the members of that order lashing their own naked shoulders with the scourge, and purposely bringing pain to their flesh in the effort to enter into the fellowship of His sufferings. The method may be wrong, but the purpose at least is suggestive of some actual experience of suffering. The Lenten season is in name the time of self-denial. Its restrictions, alas, do not reach much beyond some formal abstinence which involves no real denial. It is something to perpetrate even the form though any real self-denial is lacking. It is something for us to observe Lent in name as suggesting that imitation which is a means of coming to knowledge and fellowship with our Lord who was made perfect through suffering. The canon is set against self-mutilation, too, but not against self-denial, and in even distant imitation we draw nearer to the fellowship of His sufferings.

This is almost a lost art. Who among the hurrying thousands takes time to get into the midst of things, as the word suggests. It is all we can do to touch the circumference of many small interests without coming to the center of any. Who thinks the prize of blessedness worth the cost—"In his law doth he meditate day and night." Meditation takes both time and effort. It is easier to have our meditation done for us. Books of devotion are more popular than hours of concentration. But at least we can think of the Savior's agony and become partakers in it. We can *think* pain. I do not mean imagine pain. That is an all-too-common occupation. Many, if not most of the world's ills are imaginary. A certain set of teachers are telling us to *think* health. As he thinketh, so is he. We can think pain, the Savior's pain, and in so doing enter into the fellowship of his sufferings. There must be some ground for the old legend of St. Francis, who dwelt so intently upon the sufferings of his Lord that the "stigmata," the very marks of the nails in hands and feet and the spear-thrust in the side, appeared in his own flesh. This same apostle declares that he, too, bears in his body the marks of the Lord Jesus. His were inflicted from without and by hostile hands but he knew what it was to have the mind of the Lord. And by common consent the agony of the Savior was both mental and physical. We have set aside this hour for contemplation. If we but use it aright it is a sure pathway to knowledge and fellowship with our Lord's sufferings.

Dedication

"My Jesus—I again dedicate my whole self to thee," wrote Livingstone among the last entries in his Journal. His entire life had been a dedication to his Lord and an almost continual experience of suffering, so that when he appeared at Oxford to receive his honorary degree, his form wasted with sickness and pain, the student body accustomed to the ragging of candidates, paid him the perfect tribute of absolute silence. He was a devoted follower in the literal sense. How far off seems such an example of sacrificial service—far off from our luxury

The Search

By Samuel Valentine Cole

President of Wheaton College, Norton, Massachusetts

O ships of light that sail the empty blue
And with your light our earthly paths bestrew,
The light I seek I find not now in you.

O life that soundest round about my door
And throbbest through the world forevermore,
The cup I yearn for is not thine to pour.

Vain shines the light that as mere light is known;
Life without love in it is dead like stone;
What makes light light, life life, is love alone.

Then where is love that I dear love's commands
May keep forever? By thy side He stands,
The Light, Life, Love, Lord of the Piercèd Hands.

and ease. This is a price for fellowship we are not willing to pay. It takes too much out of us.

I want to repeat that striking incident recorded in the *Missionary Herald* a few weeks ago. A surgeon in the World War had labored in a field hospital until his leave was long overdue. He was wearied to the breaking point and when his relief finally arrived, he broke down and was unable even to vacate his quarters. While he was in this condition a fresh drive on that sector resulted in a large influx of wounded men. An orderly brought a request for help from the surgeon in charge. The sick doctor replied, "I can't help him. To save a dozen lives I could not dress a wound today."

As the orderly turned to go, he remarked, "The first man they brought in was crucified."

A sudden vision of the Savior of mankind on the cross, a sudden sense of his presence gripped the weary surgeon. Without a word he walked to the hospital tents, there to labor at his life-saving task for a day and a night without cessation.

A Noble Ministry in a Great Church

Old South Church, Boston, celebrates the fortieth anniversary of Dr. Gordon's installation as pastor

By the Editor-in-Chief

FORTY years in one pastorate is an unusual experience, but when in addition to this the pastorate is so notable as that of Old South Church, in Boston, and the pastor so remarkable a man as Dr. George A. Gordon, and when, moreover, the fortieth year finds that relationship as strong, as cordial, as glowing in its warmth and as triumphant in its service as at any time during the whole forty years, the circumstances seem unique in the history of pastoral relationships.

It was, therefore, no slight occasion when, at the Old South Church, on the afternoon of April 2, representatives of the churches that took part in the ordination council of forty years ago, a number of invited guests, and a congregation that filled the great auditorium, assembled fittingly to celebrate the attainment of this remarkable record by church and pastor. Any church with a soul would naturally honor one whose greatest years of life had been rendered in its service, but throughout the proceedings on that Wednesday afternoon one had the feeling that Dr. Gordon was being honored even less for the past than for the present. It is the almost universal testimony that great as was Dr. Gordon's ministry throughout its earlier years the long pastorate has revealed a sustained climax and that his contribution to the religious life has never been richer, fuller, than today.

The assistant pastor of Old South, Rev. Boynton Merrill, made a gracious presiding officer, introducing the various speakers with appropriate reference, and his beloved chief, last of all, with a delicate courtesy and evidence of loyal affection.

Rev. J. Edgar Park expressed the tribute of Dr. Gordon's fellow-ministers.

I speak for thousands of ministers and students throughout the world who think of Dr. Gordon with admiration and affection. His glowing spirit has touched our hearts; his mind has made us more sane and diligent; he is to us a pledge of the reality of the spiritual world and he has opened our eyes to see something of that which he has seen. With him as leader we have entered the more boldly into the liberty of our heritage. To us it seems like a miracle, but there are sound reasons for all of Dr. Gordon's success in years of study and devotion to the cause of Christ. It must be a great joy to him to know how many men and women he never met have stepped into these pews and were saved. He has given his best and his reward is the esteem of his fellowmen.

The secret of Dr. Gordon's power over us all lies in the fact that there is no dead wall of bigotry or self-satisfaction at the back of his mind. He has a peculiar power of making us feel what he sees. It is because he has opened the inner Godward portals of his soul so wide that there flows through him to us the energy and refreshment of the infinite sea.

Bishop Lawrence, in an address of beautiful spirit and sincerity of expression, referred to the intimacy of relationship between Dr. Gordon and Phillips Brooks.

Speaking as one who has lived these many years close to the Old South and to Trinity, may I express the gratification that I, with all the members of our church, feel in the thought that Phillips Brooks, through his friendship with Dr. Gordon, had such an ample part in the development of the thought, theology and character of this young Scotchman. With their churches on the opposite sides of the square, they did not, as has sometimes been the custom in New England, stand militant in opposing claims, but though differing in some traditions and convictions, they lived, worked and talked together as brethren.

Referring with a fine touch of humor to Dr. Gordon's influence as that of a Scotchman in New England, Bishop Lawrence gave a striking characterization of Dr. Gordon's ministry. He said:

Thousands of the youth of New England and of America have caught through Dr. Gordon's voice, thought, theology and inspiration, a conviction of the wealth of the Christ-life, and a richer experience with God discovered by the following of the Master.

Through his strong voice, his whole great frame, and even the blow of his fist, Dr. Gordon has preached righteousness, justice and truth, while in tender notes and persuasive thought he has swept and even sung of the love, pity and sacrifice of God as revealed in His Son Jesus Christ.

"This one thing I do," is a word that has come to me again and again as I have thought of Dr. Gordon. The most of us have the feeling that we dissipate our energies and time in attempting to do ten thousand things that our friends, our church or the community seem to call upon us to do. Dr. Gordon has had the self-restraint to concentrate his life upon his work as a preacher, as a pastor, as a theologian and as a writer; and has thereby given us an illustrious example of the spread of influence that may come from one great thoughtful character in the distribution from one point of his inspiration, so that now tens of thousands of those who have known him only to hear him or to read him, as well as those who know him well, rise up and give him thanks.

It was fitting that President *Emeritus* Charles W. Eliot, erect and stalwart in spite of his ninety years, should have an honored place on the program, for it was Dr. Eliot's recommendation that was apparently the chief factor in leading the Old South to call Dr. Gordon forty years ago. President Eliot referred, with manifest satisfaction, to the part that he had played, and to the former days when, as a young man, he had been instrumental in helping another young man, of unusual brilliance, to an education, and to an adequate sphere of service. He referred to Dr. Gordon's capacities as a student and to his attainments as a scholar, citing the statement of Professor W. W. Goodwin that Gordon was the best Greek scholar in language and literature that he had ever had in his classes.

Dr. Eliot, in speaking of the great quality of Dr. Gordon's teaching in the Old South, mentioned his unusual power as a preacher, as a man offering prayer, as a visitor in homes of suffering, as a counsellor in great calamities, and as giving all the time to the whole community a demonstration of the power of unifying religious teaching. "His preaching has been not only exalted, but unifying."

But the deepest interest in the great gathering was, naturally, in Dr. Gordon's response. Through the courtesy of Mrs. John Gordon, and with the consent of Dr. Gordon, *The Congregationalist* is privileged to present to its readers in its first published form the full stenographic report of Dr. Gordon's remarks. His address, which was delightfully informal and intimate, was as follows:

"My first happy duty is to thank these great and good friends for the honor they have done us by their presence here today and by their most friendly words. That they have spoken with complete sincerity we all are perfectly sure; whether what they have said is true is another question.

"You will wonder how it came to pass that the Old South lighted upon me; it was the great surprise of my life, it was quite incredible. The author of that enterprise has just been speaking to you. The chairman of the committee appointed to recommend a new minister to the Old South Church and Society, Mr. Alpheus Hardy, was a resident during the summer at Bar Harbor, President Eliot lived at Northeast Harbor, and occasionally these two men met. Mr. Hardy asked President Eliot if he knew of any one whom he could recommend. The name of a young minister in Greenwich, Connecticut, a graduate of Harvard in the class of 1881, was mentioned. President Eliot said that later he would write a certificate of the intellectual charac-

ter of that young minister which Mr. Hardy could read to the committee as a whole. I have in my hand the letter which President Eliot wrote to Mr. Hardy in 1882. How did I get hold of that letter? Mr. Hardy's eldest son, Alpheus H. Hardy, an honored member of this church, believing that the proper owner of that letter should be Mrs. Gordon, sent it, with a graceful communication, to her. I was allowed to read it, and it is now temporarily in my possession. I am not to read it all to you,—most things are too bad to read, this is too good,—but there is one sentence in it which I could wish to have been true of my life then, and if I could believe it to be true of my life now I should not ask for any higher praise. After a summary and a certificate of intellectual capacity, President Eliot adds: 'He is a modest, sincere and sensible man.' As a prophet, however, President Eliot was very cautious; he said he knew nothing about my theological training, and that he had never heard me preach. The letter continues: 'Mr. Gordon will not be thirty years old till January next. Of course he may grow very much, or he may shrink.' Then comes the prophesy,—note how cautious it is,—'I think that he will grow, particularly if he should get the right sort of a wife.'

"This letter made the committee unanimous so far as the intellectual side was concerned; but there was a moral difficulty in the way. A member of that committee, who afterwards became one of my best friends, a man of striking character and ability, rose in the committee meeting and said that he had done business all his life with Scottish people and had never known a Scot who did not drink hard liquor, and that he would never recommend to the Old South Church and Society as a suitable minister a Scot until he had discovered whether he drank whisky or not. Mr. Samuel Johnson, to whom had been committed the task of investigating the character of the new minister, rose and said that he had turned every stone behind that young man from the time he landed in Boston in 1871 till that hour in 1882. But that did not satisfy the anxious member; he wanted a definite answer to a definite question. Therefore it was decided that he should go to Greenwich and make an investigation for himself. Dr. Moses Merrill, then head Master of the Latin School, accompanied him. They arrived in Greenwich at half after eleven Saturday night, when every house in the village was closed, every place except the village barroom. These men went in there to inquire, so they said, where they might put up for the night; nothing more, nothing less. The next day they appeared in the church of this young minister, apparently were not seriously disappointed, and went their way. Afterwards I was told that this member of the committee explained that he did not go to the deacons to inquire, because they would have whitewashed the minister, nor did he go to the liquor seller, because he is a professional liar; he went to the drug store; that is the place to find out; he inquired there whether that young minister had ever bought alcoholic drink, and he received the answer that he had never bought an ounce of any kind whatever. He then went to the sexton of the church and asked if he had ever seen the minister in any way whatever under the influence of liquor. 'No, never,' was the reply. Surely the examination was thorough. The minister passed the test, was unanimously recommended by the committee, and unanimously elected.

"That call I was unable to accept. A year later it was renewed. Then I presented myself for another examination, to the Council whose successors have done us the honor to be present here this afternoon. You must know that these were all high-minded, sincere, able men. Their examination was not an inquisition, it was the discharge of a duty as they understood it; the ordeal was two and a half hours; it was very searching, comprehensive and of a high tone. The minister made a poor showing in this instance. He got what might be called a good 'C,'—eighteen votes against and forty-eight in favor.

"Since then has come the examination of these forty years, living and thinking and serving in the presence of high character in men and women, living and thinking and serving in the presence of the high mind and lofty character of this extraordinary community, till I have come to think of examination and judgment as the supreme privilege of life.

"President Eliot has referred to one of the noblest of my teachers,—there were others just as noble and equally as ardent friends of mine,—Professor Goodwin. When mid-year examination came, I took in my book with the others; I was a special student. Professor Goodwin said, 'You need not undergo the examination; it is not necessary.' My heart sank within me; I felt precisely as an idiot or an insane preson might feel in a lucid moment when he discovers that the community takes no account of what he does so long as he is harmless. I asked Professor Goodwin if I might not have the privilege of being examined. He assented, but added, 'Do not bring in your book till examination day.' I remonstrated: 'I should like to be treated with the same suspicion and scrutiny with which you treat all the other students. Take my book now.' That examination I underwent, and it was the turning-point in my life; and again I repeat that examinations and judgments I have come to regard as the supreme blessing of our life; to live in the presence of high, exacting standards of intellect, of character, and of behavior, and incessantly to undergo the great testing process of a moral community and a moral world. And I have come to think without fear, with joy, of the Grand Assize conducted by the Most Worthy Judge Eternal as a discovery, a new and completer discovery of life's truth and hope.

"I have time for only another word. When I awoke this morning the day seemed peculiarly like that of forty years ago, only that day began in sunshine and ended in a blizzard, while today began with a storm and seems likely to have a fair ending. Among the letters which friends have sent me is one which says: 'When the day broke we were convinced that the elements were Fundamentalists; but you were not snowed under forty years ago, and I do not think you will be today.' In my early ministry I preached a good deal upon the stimulus of a hostile environment. I have a sermon on that subject, 'The Philistines be upon thee, Samson,' which I preached thirty years ago to students at Harvard, and on the worth of which,—I think I may venture to tell you,—I received a fine compliment from President Eliot. I believe I lived in this sense of hostile environment for at least twenty-five years; it is a good stimulus. There is, however, another kind of stimulus, that revealed by this assembly this afternoon, the stimulus of a friendly environment. I assure you, friends, all who have come here to make us happy this afternoon, that this is the chief significance of your visit,—the revelation of a friendly environment, and a new stimulus to the ministers and people of the Old South Church to go on in the worship of God and the service of men.

"I have spoken humorously. At a time like this thoughts come thronging to the mind. These pews all contain new faces; I have seen the church filled, and re-filled, several times over, by faces that today are absent. I have spoken humorously because, as you well know, humor is often a shade to eyes that otherwise, in the blinding light of time, would fill with tears.

"Favoring, friendly environment, that is our last word for the Universe. Let me recall to your mind those words from a great poem that bring the friendly Invisible and Eternal to our thought as our last inspiration, consolation, and hope:

'Here eyes do regard you
In Eternity's stillness;
Here is all fullness,
Ye brave, to reward you.
Work, and despair not.'

Build upon the God of Hope as declared through the most radiant and reviving message in all the world, the Gospel of Hope as it comes from the lips of the Lord Jesus."

Nearing One Hundred and Ten

Mrs. Maria Chappell, Seekonk, Mass., was 109 years old on Tuesday, March 11. Her maiden name was Horton, and she was born in the neighboring town of Rehoboth; only eight miles from where she now lives, with a daughter, in Seekonk. She saw life before the battle of Waterloo, and was seven years old when General Grant was born.

I went, in a fierce snowstorm, to greet her on her birthday. She was in excellent spirits. Her son, formerly mayor of Willimantic, Ct., had brought her 110 pinks and the rooms were full of beauty and fragrance. There was quite a gathering of relatives and friends and she was the center of joy and gladness. Her mind is active and her appetite excellent. She has been a vigorous woman and could do some of the housework until within the last two years. She sits up in a chair most of the day now. She is a religious woman and always glad to have one come in and read from the Bible and offer prayer. She is, so far as is known, the oldest person in New England.

F. H. K.

It is a great thing to have a sense of humor. To go through life with no sense of the humorous and ridiculous is like riding a wagon without springs.—*Beecher.*

Creating the International Mind

Some Searching Questions for Americans

By Jerome Davis

THE average American trying to discover the facts about Europe, is becoming painfully aware that he has been the victim of distorted news. Economic bias has mingled with nationalistic propaganda in warping the facts into a jumble of conflicting pictures. Through this barrage the actual scene is less dimly discernible than the smoke screen. And at the same time a great many people are not in a position to know that there is a screen. In international relations, then, why not make a real effort to throw a searchlight on the facts, to substitute truth for falsehood? We need to know all sides, rather than one side. Would it not be possible to demand that periodicals and even our newspapers publish both sides of burning international questions? Specifically, this means in the case of the Ruhr invasion that a periodical would print at least two articles, one from a high German and the other from a high French authority? Why not invite lecturers from both Germany and France to present their respective cases from the same platform in this country? We could then publish pamphlets summarizing both sides. This might not eliminate all propaganda but, as in a jury trial, we should be in a much better position to judge the relative merits of the controversy. Through face-to-face discussion and rebuttal the truth is at least dimly discernable. But can we not attempt even more than this?

In the slow evolution of social development, the world has built up a technique for exchanging messages to and from almost every inhabitable spot. This mechanism has been created and carried on by the governments of the world, private corporations, and the news bureaus of our commercialized press. Is it not conceivable that the time is ripe for devising a mechanism which will secure impartial evidence on moot questions? Why not create in peace time impartial fact-finding boards to investigate international situations should the occasion require? An adequate endowment fund could make possible such a scientific survey at any time. The panel of names would include only those generally recognized as our best and most impartial social and scientific thinkers. The enormous advantage such a group would have over the commission chosen in a war period is that they would not be selected at the time of a war psychosis. As each crisis developed the first available men on the list would automatically be chosen. There are surely some men in America capable of investigating the truth without prejudice. If such a board or panel of the keenest and most balanced minds that America has were ready, they could instantly be sent to threatening danger spots throughout the world. Would not their reports assist us in finding the truth, and precipitate public opinion? Think, for example, of the vast service such a board might have done in settling the confusion about Russia. What calamities it might have saved the world!

In the second place, is not this the time for American ministers, editors, journalists, and public servants to focus our attention on national self-criticism before we sit in judgment on other nations? Today it is so easy to blame France for the invasion of the Ruhr, or Germany for the woes of France, but we are not nearly so ready to recognize our own responsibility in the matter. France has thousands and thousands of acres of war-stricken territory. She wants to secure compensation from Germany, even beyond what Germany is able to pay. The United States rightly frowns on such action, but, although the richest nation in the world, she demands from France payment to the uttermost of the war loans. We must recognize that we cannot speak with authority to France while we ourselves are unwilling to sacrifice anything that France owes us.

In the third place, why not begin an aggressive campaign for the practical utilization of law as a substitute for war? Has not the time actually arrived to outlaw war? Gradually, in the course of centuries, society has eliminated the duel and brought various harmful individual and social practices under the control of law. Nearly every one recognizes that international duelling should likewise come under the ban, then why not actually begin the process? As the historian of the future looks back on this present-day how pitiful and humorous will appear our proud little boasts of a civilized state. Will the social thought of that period consider the World War the heroic moral achievement which we so fervently believed? May they not rather conclude that it was the reaction against war and in favor of international organization that was the big milestone of human progress? Should not every thoughtful citizen now ask himself whether he ought not to assist in the outlawing of war, as our ancestors outlawed murder, duelling, and the white slave traffic? In fact, why not mobilize society for a war on war as we did on the liquor traffic? Is it not time for the churches of America to organize an Anti-War League similar to the Anti-Saloon League? Is there not far more favorable sentiment today for such a movement than there was for the Anti-Saloon League at its inception? Such a league could organize in every state in the union, and secure effective political pressure for the abolition of war and the substitution of law. We need peace men today far more than we need firemen in our cities. We need peace fighters, not pacifists. The society might include within its membership both out-and-out pacifists and those who will only go part way. It would be easy to devise two forms of pledges such as the following:

1. I hereby pledge to use all my influence for some world organization which shall substitute law for war. I will aid in every effort to fight the causes of war.

2. I solemnly pledge before God to refuse to fight in any future war.

In the fourth place, in international relationships friendship and co-operation must be made the dominant factor. Even commerce must clearly subserve the cause of good will. The rule of hate must be replaced by the rule of love even towards our enemies. The war to end all war has been fought and finished but selfish commercialism remains. Since the armistice has America done her utmost to create world friendship? How much has she done to secure exact justice for her former enemies? We pledged Germany on our honor that Wilson's fourteen points were to be the basis for both armistice and peace. Have they not been shockingly violated? Yet we have spared almost no effort to make sure that we secured every commercial advantage.

America once pointed the way in refunding the Boxer indemnity. It has ever since been a bond of friendship with China. Why should we not offer to refund our debt to

Year Book Reports

The annual reports of the Year Book statistics for 1923, in addition to reports published previously, are printed below in the order received from the states by the National Council. The Year Book giving detailed reports from the churches will be issued, it is hoped, within a month from the receipt of the last report. These figures are subject to minor revision. The contributions to benevolences will be added as soon as figures are available.

State	Membership				Sunday Schools		Home Expenses		Average Salary	
	Number	Add.	Rem.	Inc. or Dec.	Members	Inc. or Dec.	Total	Inc. or Dec.	1922	1923
Nevada	166	0	0	0	250	0	0	0	——	$3,000
N. Y.	68,206	4803	4891	D-118	47,554	D-1258	$1,675,240	I-$218,552	$1,960	2,022
Pa.	14,733	756	486	I-182	13,885	I-1448	242,953	I- 8,511	1,604	1,820
Ida.	1,638	144	172	D-210	2,662	I-39	27,957	D- 4,183	1,434	——
Mich.	40,554	3253	2974	I-279	39,670	D-577	866,148	I- 28,132	1,915	1,997
La. (w)	685	70	163	D-93	776	D-18	15,968	I- 7,706	1,237	1,331

certain allied countries in proportion as they scale down their claims from Germany and reduce armaments?

The American church is still an estimable power in our society. It has outlawed the saloon. General Bliss believes that if it were to organize in like manner it could banish war forever. Why should not the religious forces of America mobilize to Christianize international relations? The S. O. S. call of our time is for service and sacrifice along new paths. If our religious leaders have the faith and courage, they can blaze the trail in the redemption of our international life.

Parables of Safed the Sage

The Parable of the Washerwoman

I called upon a Lady, and I found her working at her Washtub. And she would have wiped her hands and sat down and talked with me, but I knew that her Suds were hot, and she would make better progress if she went on while she visited with me. So I encouraged her to keep on with her work. And as she worked she talked with me.

And she said, I have to work hard, but I thank my God that I am able to do it. And I rejoice that I have work that taketh me not into the market place, but leaveth me at mine Home, where I can prepare lunch for the children when they come from School at noon, and receive them again when they come home at night.

And I said, Is not washing very heavy work?

And she said, I know not that it is any harder than other things, and it payeth me a good living. Yea, and I distribute it through the week so that I work not more hours in any day than I am able to do and care for my children, and I have the house in good shape, and my own dress changed when they come home from school.

And she said, It seemed very hard when Jim died, and left me this little home, and four small children. And I had relatives who wanted me to let them take the children, that I might be free to work in an Office and take care of myself. But I would not have it so. For these are mine own children and the children of Jim, and I am to rear them faithfully and well.

And I saw and beheld that mother love had sweetened the burden of Sacrifice, and that her devotion to her offspring had made her lot not one of bondage but of content.

And I said, How fareth it with thy faith?

And she said, I have never been able to formulate my Faith. Only this I know, that while I toil I pray and sing, and I know that the love of God is able to make me strong, and to send me singing at my task.

Now that evening I came by that way, and I saw her and her children together. And she laughed with them, and talked with them, and if she was weary she did not show it. And her clothes were upon the line, and she had put on a clean gown, and her heart was as the heart of one of her children.

And I considered this as I went on, and I counted her among the Rich Women of mine acquaintance. For she hath her Home and her Children, and her Work, and her Strength sufficient for her need. And she hath a Faith which she hath never had time to formulate, but which sendeth her singing at her work.

"Scofflaw" in Religion

By Ethel Daniels Hubbard

A new catchword is demanded to excoriate bootleggers, rum-runners, and other lawbreakers of the civil code, and "scofflaw" is invented to serve the purpose. In another realm there are lawbreakers no less pernicious, who, wilfully or unintentionally, break the central law of the Christian code, the law of love. "Scofflove" might well serve as a headline term to designate the spirit which the present-day controversy is introducing into the Christian church.

One goes to the village square on a Monday morning and his attention is caught by the headline in the newspaper which the waiting taxi-driver is reading: "Clergy Defy Bishops. Virgin Birth Cause of Dispute." Now whether the Virgin Birth is fact or legend, it represents an idea which is all sacredness and mystery, never intended for newspaper headlines or for the blunt edges of ordinary conversation. If you believe it to be a fact of history, it is a fact too mysterious and awe-inspiring to approach with careless tread; if you credit its origin to mythology, it has elements of beauty and uplift too precious for common handling. Reality or tradition, it has inspired the great artists of the past to their noblest masterpieces; to the leaders of today, it has become—a topic for debate.

There are humble members of the church today who definitely forswear both factions in the unhappy controversy which prevails. We refuse to wear labels, except the inclusive one of Christian and perhaps the denominational badge which as yet we are not quite able to discard. But for Fundamentalist and Modernist we have no sign of recognition, no welcoming salute, for we cannot bear to group people upon a basis so unreal. To us the terms have no meaning in experience, hence no validity. We ask to be tested by the fruits of our Christian living and decline to be examined upon the details of our personal belief. Our effrontery is considerable, for we demand the ultimate test: "By their fruits ye shall know them." Doctrine is an entrance examination immeasurably easier to pass. We demand reality in our fellowship. For us there are dear friends, beloved members of the family circle, revered saints, cherished fellow-workers among Fundamentalists and Modernists alike, and we will never desert their fellowship. The bond that binds us is closer than identity of belief, stronger than creeds and dogmas and external authority. It is the bond of a common affection for an adored Leader, and the intensity of the devotion is the only valid test of discipleship. "Her sins, which are many, are forgiven; for she loved much."

Therefore those religious leaders who claim that the present controversy is a second Protestant Reformation, a call to the colors, an inevitable cleavage, a separation from which there is no recall, sound their warnings into some ears that are wilfully deaf and into some hearts that are disillusioned and heavy-laden. For there are those among us who crave a fellowship as ardent as that in the early church, when even scoffers were made to cry: "Behold how those Christians love one another."

We demand an army on the offensive, not to detect doctrinal deflections, but to destroy evil, to combat the injustices of our "modern" world which we daily perceive and acutely lament. The beliefs that interest us are the beliefs that determine conduct, not the speculative ones which have no bearing upon the way we govern our lives today and tomorrow and the days to come. We had hoped for the dawn of co-operative effort to save the world; we find instead a deeper darkness of competitive struggle. We refuse to compete, to join opposing camps, and we call to those who love our Lord and long to help him redeem the world, to come together "above the battle" and find a more spontaneous and genuine basis of accord.

From a Lenten Wine Press

By Frater Enrico

To praise Christ in words, however eloquent, is one thing; to live Christ is another. Canst thou, O Preacher, do these two?

Sometimes a ton of effort for an ounce of result! Two hundred carloads of pitchblende for a gram of radium—but that gram will be dazzling and active for 2,800 years; and thy soul, extract from life's trainload of responsibilities, griefs and victories, is God's radium.

Christ found no easy way to save the world—nor will his followers.

Have you lost a battle? Up! There is time to win the War.

It Will Pay You to Read

THE PASSING OF LENIN, by HERBERT BAILEY (*Fortnightly Review, March*). An interesting review of the career of Lenin, whose great contribution to the progress of Russia is that he "succeeded in stimulating the minds of the Russians who had lain so long under the darkness of the Tsars. . . . A generation will arise able to construct the new era that the suffering of the last ten years has richly earned."

SUPERPOWER (*The Social Service Bulletin. March*). This four-page bulletin, published by the Methodist Federation for Social Service, 150 Fifth Ave., New York City, is crammed with important information concerning the actual development of Superpower in Ontario, and its prospective development in the United States. In Ontario the housewife pays $3.55 for what costs in the United States $23.18. The Canadian half of the Niagara Bridge costs for light per month $8, the American half costs the people $43 per month. Send for the *Bulletin* and consider its message.

SOME ASPECTS OF AMERICAN POLITICS (*The Round Table, March*). An interesting review of American events as a keen-eyed and friendly Englishman sees them. It includes the developing oil scandals, some comments on President Coolidge, the Mellon tax plan, and the Bok peace plan. One of the results of Bok's undertaking is declared to be that "it leads the more visionary seekers after peace away from the windows where they have been watching for the phantom of perfection back into the middle of the room, face to face with an existing instrument of international co-operation."

A Vital Church Year

Times and Seasons for Spiritual Emphasis

By Henry Woodward Hulbert
Groton, Connecticut

MANY thoughtful minds are concerned over the superficial and miscellaneous emphases in the character of our church year. Things seem to be getting more and more out of hand. Well-nigh half of our Sunday services are already tied up to some urgent cause or other, so that the pulpit is little more than a convenient agency for all sorts of special pleas. Appealing as these may be, one could easily think up as many more and fairly swamp the regular and distinctive and vital office of our Christian services.

But even those marked days that no new cause dare try to usurp, such as Thanksgiving and Christmas and Easter, have very largely taken on an outward, formal, and superficial aspect that is depressing to any soul that is praying for the full coming of the Kingdom of God. Not even the proclamation of Governor or President "to meet together in our usual places of worship" can bring an adequate audience at a union service and too frequently such an occasion is startlingly perfunctory in its outcome. Christmas demands more attention but is also so covered up with semi-pagan and outward performance and selfish expectation that the real significance of God-made-manifest-to-man through Jesus Christ is almost lost sight of. Perhaps the Easter emphasis approaches nearer the ideal than any other festival of the year, but even that has not failed to partake largely of externals, mere forms and ceremonies. Of course there are numerous exceptions, but taken as a whole the modern church is signally failing to take advantage of its opportunities to press home the deep things of God on the great occasions.

Thanksgiving, Christmas, and Easter

Take Thanksgiving, for instance. One would like here to have the testimonies of the ministers and churches that have really entered into the spirit of the harvest festival season and have come up to Thanksgiving Day with any real sense of its significance for the individual, the home, the Church, and the State, and have felt that the occasion called for a gathering of all the homes of the parish under the home-church roof, and who have had a well-attended service of signal power as their rich reward. For one reason or another there are hearts more susceptible at such a time for the evangelistic appeal than at any other time in the year and in one form or another this should not fail to come. My experience leads me to feel that such a result will come inevitably under the right leadership.

As to Christmas, the question of attendance does not arise. Here it is a matter of quality, not quantity. The whole advent season, beginning with the far-away note of the prophet, leads powerfully to the manger of Bethlehem, where we kneel with shepherd and king in a great equality. The investment of the Divine Life in the human calls for the investment of the human in the Divine. One could not imagine a more fitting time at which to call for a human response, especially among the young.

The approach to Easter through the Lenten season and Holy Week services is still more effective. There should be expected a quickening of spiritual life in minister and people, and the presentation of the supreme Sacrifice of the ages should humble every heart. It was not the occasion used by the early church for the admission of new members, but was rather a profound call to repentance and instruction and assured conviction, leading to Pentecost Sunday when the church opened wide its doors to receive those prepared for a membership that could go through the fires of Roman persecution. Today we gladly welcome those who would come into the church at Eastertide; but these should be but the first-fruits, as the recent converts are set to work for the still larger ingathering, together with the newly-awakened church as a whole, prepared afresh for personal visitation.

Stress Vital Things

Whether on these special occasions or at some time more clearly made manifest by the Spirit of God, this is clearly the vital work of the church. Those who have followed me thus far with patience will share with me the certainty that the church and community thus led will not fail to develop a missionary spirit that will feel its responsibility for the community, the nation, and the world, and will not fail in its duty to the innumerable causes that now well-nigh swamp the church in its regular and essential work of building up the spiritual life, not for itself, but eventually for the world.

For one I would like to see a careful reorganization of the church year which from beginning to end would stress vital things in the heart and life. To do this one would not have to build anew, but rather make wise use of the seasoned timber of the experience of the ages. It is noted at once that the bulk of civilized humanity has always lived north of the Equator, as the habitable globe has pressed toward the Pole and the continents have stretched out arms one to another. The aggressive and the progressive life of man will always be a temperate and prevailingly a north temperate zone life. The Palestinian seasons gave the Bible a distinctly northerly atmosphere, not out of harmony with the seasonable observances of those peoples soon to be absorbed in the spreading Christian development. No wonder that the growing church took advantage of these coincidences. A church year must follow to a degree the ordered life of the people as influenced by the majestic procedure of the seasons. Seed time and harvest, summer and winter, with their varying habits and customs of living, must be considered.

In many of these matters the ancient Hebrew festivals led the way, and our Lord and his disciples devoutly kept the feasts and the hours of service in vogue in their day. The early church took over bodily the synagogue, adapting even its official life to the church first called "Christian" at Antioch. The Psalter continued to be the hymn book. The ceremonies of the ancient Hebrew Scriptures became symbols of the ideals their Lord set forth, even though technically many of them were discarded. Thus they were led into the building of the church year, erected on Hebrew memorials and festivals, adding thereto "The Lord's Day" and a growing emphasis on the strategic events in the life of their Lord, his birth, his dedication in the Temple, his death and resurrection, his ascension; and then added to these Pentecost, the birthday of the church. They found the heathen Northmen worshiping their gods and heroes on their New Year Day (Nov. 1) and they attempted to substitute for these the memorials of the Christian martyrs. For the most part, however, the church year was built up on the events of the life and ministry and victory of Christ their Lord. And thus it has come down to us.

The Reformation period, in the inevitable reaction, swept away most of the outward formalities of this whole plan of ordered service through the year. Four hundred years of strong advance have brought the evangelical denominations to a constructive situation before the world when progressive building takes the place of "protest," and we are now thinking out and feeling out the wise handling of our church year. My parents in northern New England saw Christmas come back to the Puritan homes of their day. They lived to see Easter an established festival in all the churches. The wide utilization of the Lenten season and Holy Week has come about naturally in our day. There is a general tendency since the Great War to commemorate All Saints' Day as a world memorial day, a day in which the "great cloud of witnesses" gathers impressiveness through the centuries. The festival of the family, recalling the visit of the Holy Family to the Temple for consecration and dedication (the immemorial Presentation Day the great painters so loved, February 2) and "Family Sunday" (first Sunday of February) is fitted to be not only Young People's Day but to emphasize the sanctity of the home and its relation to the church. More and more Pentecost Day is celebrated as the birthday of the Christian Church and as a wise time in which to receive new members. The fifty days between Easter and Pentecost, it is seen, can be added to the active period of the church year and especially fitted for carefully supervised personal visitation and evangelism. Memorial and Children's Days lead on to the close of school activities and vacation brings new responsibilities.

Reconsider and Plan

The plea of this paper is that the whole plan of the church year be thoroughly reconsidered by the executive committees of the various denominations together in council with the evangelistic committees and that a comprehensive scheme be mapped out centering about the life and work of our Lord,

which shall have a constant, progressive, and vitally evangelistic intent. Under such a plan many of the "causes" may naturally be placed and perhaps some Sunday selected for the consideration of a group of other responsibilities of the church taken together.

A Gentleman and a Printer

By Howard A. Bridgman

Lawrence Academy, Groton, Mass.

Sometimes it falls to the lot of the plain business man as well as to the scholar and the statesman to give distinction to a city or a town. Such was the happy but unsought fortune of Thomas Todd of Boston and Concord, who was laid to rest, March 28, in the beautiful Sleepy Hollow Cemetery amid many evidences of the admiration felt for him in the great city and the smaller community.

For sixty years, up to a few days ago, he was a cheerful commuter, often enlivening for his fellow-passengers the tedious journey by his flashes of wit and his optimistic philosophy of life. But it was amid the grime and rumble of a printing office that Mr. Todd's main work was done. A typical American career it was! At first he fulfilled the rôle of printer's devil, rising thence to the composition frame and in due time removing to Boston, founding his own establishment now justly famed throughout New England. His was an almost unprecedented record in any line of industry—seventy-five years of active association with one trade. These sixty years of proprietorship meant continual progress in the "art preservative of all arts"; the pride of the good and ambitious workman appearing in all the output of his presses, giving to it the artistic quality typified by the neatness, even the daintiness of Mr. Todd's own handwriting.

But the far greater accomplishment was the demonstration in these years of perpetual industrial unrest and strife, of a co-operation between master and workman that promoted the welfare and happiness of all. How could there be any lasting trouble at the cases or the presses? Any moment Mr. Todd might tiptoe in from his modest counting room, beaming upon everybody, adjusting any little misunderstanding with his word of admonition or cheer. The tokens of affection which the employees gave him as the important anniversaries came and went, represented no perfunctory generosity, but their real esteem for the man at the head of the concern. Call it patriarchal if you will, the *régime* which has prevailed so long on the top floor at 14 Beacon Street, but the world will be fortunate if the numerous ingenious schemes for bringing capital and labor into closer accord produce a finer atmosphere, or more mutual good-will or better results than grew out of the constant friendly contact of Mr. Todd with his employees. At least he came pretty near the vigorous application of Christian principles to business concerning which we hear so much today from prophets and reformers.

As he was in his own little domain, serene, steady, straightforward, considerate, so he was in the council of the Typothetae, in the conclaves of his church and his denomination, in Masonic circles, and as he went hither and thither.

He met that final acid test of character, the crucible of home life, as successfully as any man of his generation. Others helped to make his Concord dwelling a place of refinement, comfort and content, but the light that his presence kindled for neighbor and wayfarer never went out. "Sir Thomas," some of us used to call him, for had he lived in Chaucer's time he would have been immortalized as a "gentel parfait" knight. The Scotch would say that he did things "bonnily," even the menial, mechanical tasks that went with his calling.

Something about him as he went down the street made the children instinctively doff their hats to him. This indefinable touch of graciousness and chivalry may have been bred in him by parents of the old New England type, but it was nourished from day to day by his simple, childlike, confidence in what his Bible told him, of the deeper meanings of our life upon the earth. Such men, however short or however long their lives, make us more sure of God and more eager to live the righteous and the useful life.

—From the Boston Transcript.

Annual Pilgrimage to Pomona

By annual custom, on March 8, though generally on Lincoln's Birthday, Congregationalists of Southern California made their pilgrimage to Pomona College. As was meet for a college in its hospitality they first of all offered us meat for the soul: a half hour of music—pipe organ, violin, vocal, in beautiful Bridges Hall, followed by a most illuminating address on "The European Situation," by Dr. George Wilson of Harvard, serving for a time as exchange professor in international law at Pomona.

Then under the live oaks—that winter-green gift of Nature to our Southland—at the long tables, we sat us down to dinner. It was one of those glorious days, which make boasters here of us all, and friendliness flowed softly and easily.

Hilarity reigns about the campus these days, because of certain epoch-making gifts to the college. Most impressive, perhaps, is the purchase for Pomona, by Miss Ellen Scripps, well known philanthropist of San Diego, of a tract of land known as Indian Hill. Lying to the north of the present property, for about a mile along the arterial Foothill boulevard, high and scenic, it comprises 250 acres, and offers magnificent opportunity for expansion of the institution.

Between this tract and the present property lies a considerable area of the city, which the trustees are securing for the college as rapidly as they can. The little city of 2,000 people was "made" by the college, growing up round about it. Quite naturally these loyal folk are ever ready to reciprocate in "making" the college. Before many years there will be one great splendid stretch of college property. Just recently the "Jencks Block" has been secured on which to create a "men's campus" with their dormitories adjoining, similar to the attractive women's campus just south of the Marston Quadrangle.

Practically in the same week with the above benefactions came the announcement from the Rockefeller General Education Board of a conditional grant of $400,000. That little condition caused not the least embarrassment, for what was it to raise $800,000? As the president and his seers have stood upon the hilltop, they have seen a college rising, which calls immediately for much more than that sum. Indeed it has been given out that they will be pressing very soon for an addition of $3,000,000 to their funds for endowment and buildings. That is an immediate need.

That Pomona is destined to become a great center of culture for American youth there can be no doubt. There are at present accommodations for 750 students; but last year 1,100 men and women made application for entrance, three-fourths of whom were turned away. This year the clamor for admission is repeated. Must not such an appeal of youth be reckoned as inevitable obligation? Also the Education Board recognized the strategic opportunity, for after investigation, it made the largest grant ever bestowed on any college west of the Rocky Mountains, and not larger because more funds were not available. Its students come from its natural constituency, the homes of alumni and from the friendly churches. What if it were able to solicit widely among the whole favorable population so rapidly increasing in California? Doubtless thousands would be flocking to its halls, for Pomona has a worthy reputation for liberal culture and high standards of scholarship that are rare. Were there room for them, next fall, undoubtedly 3,000 students would soon be registered.

Before this compelling opportunity what shape will plans be taking? It were wasteful to build on other than large foundations. However, the tradition is insistent at Pomona of quality and individual contacts between student and professor. There is no thought of development into a university. With a long road yet to travel to reach perfection of equipment even along present lines, President Blaisdell is modest of any publicity in expansion beyond that. Yet the accomplishment in Oxford and Cambridge and at Toronto, of a group of distinct colleges with one administration and certain great central possessions such as library, museums, etc.; the value of these is being weighed. Princeton, too, with its graduate school a little apart set on a hill, suggests that such a school on Indian Hill might not be ill. Well, there is time. Meanwhile, buildings, equipment, endowment, all these are clamorously needed at once. Let the friends of a Christian college rally to the building of Pomona.

In this pilgrimage was included a visit to another institution, dear to Congregational hearts. For some ten years there has been maintained in Claremont a small group of "missionary homes." The kindly idea was executed by providing a hospice for missionaries returning to this country on furlough. Three such bungalows were secured, though one burned down. Yet these are so few! And why not provision for the "home" missionary his time served or disabled; and his wife? To travel along the larger hospitality, a choice tract of twenty acres, near the heart of Claremont has been secured and in part paid for. This area will be carefully landscaped, the two bungalows will be moved to it, and other concrete home structures will be erected. An outlay of some $60,000 will be required; and we are confident that friends East and West will gladly respond to this just and gracious ministry. From the national offices of the American Board and Home Missionary Societies, from the Pilgrim Memorial Fund and Ministerial Relief executives have come hearty expressions of interest and desire to co-operate. The committee in charge are Prof. Raymond Brooks, Pres. James Blaisdell, Prof. V. E. Marriott, and Dr. William Ewing. Buildings and grounds will be developed in conformity with the plans for expansion of the College. There will grow up here a group of the most beautiful homes, in the delightful atmosphere of a college town, that a veteran of the Cross could choose. We think of the woman who poured ointment upon the feet of Jesus and its fragrance penetrated all the house.

CHESTER FERRIS.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Learning to be Deaf

A young woman found herself, during her college years, growing deaf. Attendance upon her classes was increasingly difficult. Must she give up her college course? Must she give up her hope of being a successful worker in the world, resign herself to a life of isolation, and turn to some minor occupation? No such giving up for her! She practiced lip-reading while going on with her regular classes, finished her college course triumphantly, and went to a strange city to fill an important position with success.

So skilful did she become at entering into easy relations even with strangers, that when the Great War came and she, too, longed to go abroad and do canteen work for the boys who needed every bit of wise friendship that could be given, she was able to secure the longed-for commission, and did valuable work in England and France. With charm of manner and responsiveness of personality, she seeks to meet those about her on a level, and is cheerful, companionable, and interesting notwithstanding her affliction. She took herself in hand when her infirmity first began, and learned how to be deaf.

The person who finds deafness increasing upon him must learn how to live without the old-time freedom of intercourse, and to live happily, and without making himself an annoyance to those about him. There are devices to aid the hearing, and when these really help they should be used without any more shame than is felt about wearing glasses. Lip-reading should be studied early in the trouble, and, when thoroughly learned, will go far toward enabling the deaf person to mingle on easy terms with his fellows.

But the deaf must cultivate substitutes for the pleasures of the ear. If you must be deaf, learn to love books. Employment for the hands is a great help. You can sit happily and cheerfully in the midst of a group of gaily chattering people, if you have something to occupy yourself with. The cultivation of hobbies is also of value—the study of wild flowers, or mosses, or birds, or minerals, the making of collections, the mastering of some interesting handicraft.

Those who have to do with the hard of hearing should remember that clear enunciation and direct address are likely to be easier to understand than shouting. The trouble does not lie, in a great many cases, in the fact that he who is called deaf does not hear your voice; the sound is there, but the meaning is not; the ear has lost the power of quick discrimination. The "deaf" person does not need to be shouted at, in such cases; he does need direct address and clear enunciation. We Americans have a distressing habit of blurring our syllables. Our speech lacks crispness. Hear the ordinary American blur the name of his country into three badly sounded syllables: *Amur'ca;* then hear the person of careful speech give the word four clear, crisply enunciated syllables. It becomes a new word, beautiful and dignified. Those who talk with the hard of hearing need to cultivate clear speech. The deaf person himself needs to cultivate the habit of attention, constant, close attention. He needs also to pass over annoyances and hindrances with a smile, and to make of them as little as possible.

Closet and Altar

OPPORTUNITY

For he is our God; and we are the people of his pasture and the sheep of his hand. Today if ye will hear his voice, harden not your heart. Psalm 95: 7.

Every hour hath wings, and there is no moment passing from us but it flies up to the Maker of time, and bears him true tidings how we have used it.—*Thomas Adams.*

There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them, in the meantime, to do the next thing, the nearest thing, a very simple thing. If the prophet bade them do some great thing, why, they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius. Beware of genius, if it is not translatable into some kind of action and charity. It is not a dream from heaven, but a nightmare—from whence I know not.—*Joseph Parker.*

Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps while yet thy light is beaming,
The time, the time is short.
Hezekiah Butterworth.

We must know Christ each day, we must have fresh grace each hour. It is not once to be partaker of the divine nature, but to be daily a partaker of it. Doth the tree bear fruit by the sap of seven years ago? Is it not the sap of this year which will produce the seed of this year's fruit? And must it not be so with you? Must you not have daily influx of the divine influences of the Holy Ghost? Must you not receive from Christ each hour that life without which you must droop and die?—*C. H. Spurgeon.*

Today is a king in disguise. Today always looks mean to the thoughtless—in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank todays.—*Ralph Waldo Emerson.*

Neither has God abandoned the government of men, and the world of human souls. It is thinkable, though less than reasonable, to deny God altogether; it is neither thinkable nor reasonable to affirm a living God up to the year 100 A.D. and then to imagine him henceforward handless and speechless. —*John Watson.*

Preserve us blameless, O Lord, in our goings out and comings in this day. Beholding in our hearts the image of thy perfection, may we be pure with a heavenly purity, faithful in our tasks, watchful against temptation, of tender conscience, of patient spirit, of generous temper and of reverent humility as ever in thy sight. Fill us with the simplicity of a divine purpose, that we may be inwardly at one with thy holy will and lifted above vain wishes of our own. Help us to keep clean our hearts from unholy thoughts, our lips from rash words, our senses from unworthy indulgence, and our whole life from whatever grieves thy Spirit. Amen.

James Martineau, abr.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

Missions and My Life

Comment on the Christian Endeavor Prayer Meeting Topic for April 27-May 3

BY HERBERT W. GATES

Topic: What Opportunities Do Missions Offer for Life Service? Acts 13: 1-3; 16: 9, 10; Mark 6: 7-13.

What will you do with your life? Do you wish to invest it in something that will count? Do you want to do something that the world needs to have done and that offers the satisfaction of worthy achievement?

There is work to be done everywhere. Men and women are serving God and their fellowmen worthily in business and professional work, at home and abroad. The question is, where is the greatest need, where can one make the fullest investment of his time and strength?

When one faces the question of life-work from this point of view, certain questions should be fairly met.

Do you wish to be a doctor? Where can you be sure of entering most immediately into an extensive practice: in your own town or city where you will have to compete with several others already established? Or in India, China, or Africa, where there are millions beyond the reach of skilled medical attention?

Do you wish to teach? Where can you most surely touch the springs of life? Look out upon the nations that are just awakening to a new intellectual life, or into the southland of our own country, where one great race is struggling upward out of mental and spiritual slavery, and another group of our own kindred is lying caught in the back eddy of civilization, with latent powers of tremendous import.

Do your tastes lie along industrial or agricultural lines? There is a field for pioneer work in such training that cannot be approached by the schools where practice has already become settled along traditional lines.

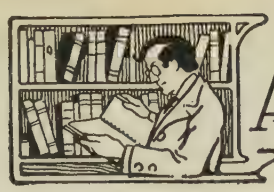
This topic affords a fine opportunity for a program of discussion. If each of several speakers will look up the facts regarding the various fields and types of mission work and report upon them, it will give food for serious consideration.

Some topics which may be suggested are: *Home Missions,* subdivided into such as City Missions, Frontier Missions, Rural Work, Work with Foreign Speaking Peoples, Work with the Negroes, Indians, Orientals, etc. *Foreign Missions,* which may be treated under the heads of General, Medical, Educational, Industrial and Agricultural, etc., or by countries or races.

"It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fit me for mine work;
God make holy, and my spirit nerve
For the stern hour of strife."

References: Murray, *World Friendship, Inc.* Hayne, *For a New America.* Eastman, *Playing Square with Tomorrow.* Fleming, *Marks of a World Christian.* Jenness, *Carrying the Christian Message.*

The following will be sent on request by the Department of Missionary Education of the Congregational Education Society, 14 Beacon Street, Boston, Mass.: Speer, *What Constitutes a Missionary Call?* Burton, *Life Investment in America.* Kinsloe, *The Fivefold Field. The Student Summer Service* of the C. S. S. E. S. *World Facts and the Extension of Christianity. Facts You Should Know,* A. B. C. F. M. The Woman's Board of Missions in your district will also send literature on request.



AMONG THE NEW BOOKS

Builders of the Church

BUILDERS OF THE CHURCH, by ROBERT LEONARD TUCKER (Abingdon Press. $1.40). Dr. Tucker has written a most interesting and well conceived book of something over three hundred pages on the men who, through the last two thousand years, have combined to create the organization and force and faith of the Christian church. The book itself is one of a series—the Week-Day School Series, edited by George H. Betts. It is intended to be used as a text-book, and each chapter, therefore, has suggested study topics and additional reading. Dr. Tucker has written for young people of about the high school age and has done a difficult piece of work unusually well. He has managed, to begin with, to keep an astonishing amount of material in hand. An author who begins with Augustine and ends with Roosevelt, taking in along that long road, popes and monks, saints, scholars, reformers, Loyola and Roger Williams, John Wesley and Horace Bushnell, Wallace and D. L. Moody, Robert E. Lee and Booker Washington must have a real genius for concise statement, the strong handling of facts and clear characterization. But Tucker has more than this. He has insight, a winning style, a sense of connection and dominant force and a vision of the whole great process in which so diverse a fellowship took each his own great contributive part. The great variety of builders whom Dr. Tucker has chosen is a testimony of the catholic quality of an unusually penetrating mind.

GAIUS GLENN ATKINS.

On Buddhism

EPOCHS IN BUDDHIST HISTORY, by KENNETH J. SAUNDERS (University of Chicago Press. $3.00). This volume of eight lectures is the partial result of twelve years' study of the religion of Gotama Buddha. It presents the various schools and varying teachings of Buddhism in many lands; the traditions of the early schoolmen, the Buddhism of Ceylon, Burma, Siam; a lecture, wholly devoted to Buddhism in China, another to the teaching in Korea and Japan, and the concluding chapter to Nepal and Tibet. It is well that not only missionaries but also the rest of us, should know something of the spirit of this great religion, for it not only is the faith of a large section of the human race, but it also confirms our faith in the Divine Source of all religion, the Fatherhood of God, the brotherhood of man, the coming of a universal Kingdom, and the supremacy of the revelation through Jesus Christ. This volume of Haskell Lectures is the latest guide to that end, and in many ways unexcelled as a source of reliable information.

BUDDHISM AND BUDDHISTS IN CHINA, by LEWIS HODOUS (Macmillan. $1.25). The author was for 16 years missionary in Foochow, and is now Professor of Missions in China at the Kennedy School of Missions, Hartford, Ct. He deals with only one aspect of Buddhism, that which exists in China; the Mayhayana, or progressive school, and some of the sects which have developed from it. It has rendered great service to China and is the real religion of that great people. This valuable little volume gives much space to present-day Buddhism and to the Christian approach to Buddhists. It is an excellent and interesting handbook for layman or prospective missionary.

Another Lincoln Book

IN THE FOOTSTEPS OF THE LINCOLNS, by IDA M. TARBELL (Harpers. $4.00). Miss Tarbell is an indefatigable explorer in the field of Lincoln material and has already written one most satisfactory life of Lincoln. This volume, however, as the title suggests, is devoted largely to a special line of research, the story of the Lincoln ancestry from the coming of Samuel Lincoln, the great-great-great-great-grandfather of Abraham, to Hingham, Mass., in 1637. Step by step she traces the movements of the Lincolns from Massachusetts to New Jersey, Pennsylvania, Virginia, Kentucky, Indiana, Illinois. And she shows, conclusively, that these Lincoln pioneers were a sturdy stock, self-respecting and respected, often holding positions of trust and importance. Lincoln's father, Thomas, was not a shiftless vagrant, but "the chief of an advancing pioneer army," whose father "fell in that advance, shot by Indians." On his mother's side also some satisfactory discoveries have been made, though the ancestry of the Hanks family has not been traced back as far as the Lincolns. The volume, in fact, while it contains much familiar material, is a distinct addition of great value to Lincolniana, correcting some mistaken impressions and presenting considerable new material, or at least enlarging on known facts in a way that is practically new. It is an interesting and readable volume, well illustrated and presented by the publishers in an attractive form and manner suitable to its importance.

On Religious Themes

HOW TO READ THE BIBLE, by RICHARD G. MOULTON (Macmillan. 80 cents). This is the 25th and final volume in the small volume edition of the *Modern Reader's Bible*. Twenty-one of them take up the Books of the Bible. This one is a literary study of the Bible which aims toward reading it like any other book and reading a book of the Bible at a single sitting is suggested to secure the "interpretation of perspective." A real help to Biblical understanding.

A BOOK OF WORSHIP. For Use at Table on Every Day of the Year. Compiled and edited by WADE CRAWFORD BARCLAY (Abingdon Press. $2.50 net). An admirable book for use in family worship. It contains for each day in the year a Scripture verse, a brief Scripture lesson, prose or poetic quotations, and a prayer for the day. A number of additional pages are compiled for special days and special events. All selections are well-chosen, and include much that is choice in literary quality and of inspirational help to meet life in all its relationships and problems. The social note is struck frequently and a worshipful spirit permeates the volume.

THE CHURCH AT PRAYER AND THE WORLD OUTSIDE, by PERCY DEARMER (Pilgrim Press). This book on prayer and worship is written by a Church of England professor and a colleague of Maude Royden. He begins with a fresh interpretation of Jesus' teaching in regard to prayer as a basis of a discussion of Common Prayer. He discusses the latter from the "Free Church" and "Ecclesiastical" standpoints and attempts "a rough kind of synthesis." He believes "that the Christian religion is so large a thing that many types of service are needed to give it anything like adequate expression and that there is really nothing to quarrel about." It is a broad, sympathetic and illuminating discussion of the whole subject of public worship, and is worthy of a careful perusal by all types of ministers. It is one of the volumes of "The Living Church Series," edited by Professor J. E. McFadyen.

THE LIVING WORD, by HENRY HALLAM SAUNDERSON (Century Co. $3.00). Many times the attempt has been made to compile selections from the Scripture for home and school use. This volume is exceptionally successful in that way, presenting the cream of the Scripture narrative in readings neither too long nor too short for home use or church or chapel use. They average two or three pages of large, clear type. There are nearly three hundred of these chapters, arranged generally in the order of the Scripture. In some cases, especially in the New Testament, different passages dealing with the same theme are woven together.

CENTURY READINGS IN THE BIBLE, edited by JOHN W. CUNLIFFE and HENRY M. BATTENHOUSE (Century Co. 2 vols. in one. $2.85). Selections from the Bible chosen for their outstanding literary excellence and spiritual significance. The order of arrangement is: Narrative Literature, Prophetic Literature, Psalms and Lyrics, Didactic or Wisdom Literature, for the Old Testament; and the New Testament in the usual order, the selections from the first three gospels being presented so as to give a consecutive account. Each section and each book is introduced with brief explanatory notes. The Authorized Version is used. The work can be obtained in two volumes if preferred. It is an excellent volume for home or school use.

SEVEN QUESTIONS IN DISPUTE, by WILLIAM JENNINGS BRYAN (Revell. $1.25). The questions concern the inspiration of the Bible, the Deity of Christ, the Virgin Birth, the blood atonement, the bodily resurrection, the miracles of our Lord, the origin of man. To all of these questions Mr. Bryan gives the answers of the Systematic Theology of fifty years ago. He declares, for example, that the question of the Deity of Christ depends upon our opinion of the Virgin Birth. In like manner he declares "The Evolutionist robs the Bible of all authority and makes it but 'a scrap of paper,' to be accepted, rejected or amended according to the whim of the reader." Mr. Bryan writes pleasantly, and to any one who knows little either of the Bible or of evolution his reasoning may seem plausible.

CYCLOPAEDIA OF RELIGIOUS ANECDOTES, by JAMES GILCHRIST LAWSON (Revell. $3.50). Over 500 pages of brief stories. They are arranged alphabetically and there is also a subject index. Naturally one does not read the volume through, but where we have sampled it it has proven excellent.

FORGOTTEN STORIES, by ELMER ELLSWORTH HELMS (Abingdon Press. $1.50). Eighteen stories nearly all from the Bible, skillfully retold, or used to enforce practical lessons.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

The Editor's Bible Class

Conducted by William E. Gilroy

Amos and Hosea Pleading for Righteousness

Comment on the International Uniform Sunday School Lesson for April 27

Scripture Reference, Amos 6: 1-6

Kings and kingdoms for the most part have not, thank God, lacked their accompanying prophets. And it is the mark of the prophet that even in persecution he has borne witness unto truth. The division of Israel into two kingdoms gives us a series of contemporary prophets corresponding to the contemporary kings and kingdoms. Hosea, Joel, and Amos were contemporaries. Joel probably prophesied to Judah, or the Southern Kingdom, at the same time that Amos gave his stirring message to Israel, or the Northern Kingdom, Hosea appearing in Israel as the work of Amos neared its end.

Amos and Hosea have much in common. Amos was a herdsman; Hosea, apparently, a husbandman. But they represent alike the *farmer's* view of things in a corrupt age—an age of considerable luxuriance, prosperity and splendor, with much flag-waving and spread-eagleism (or whatever corresponded to it in those days), but with a wide disregard of spiritual ideals, solid justice and respect for the simple honesties and virtues, and the righteousness "that exalteth a nation."

They must have disturbed the nation and the powerful interests in much the same way that farmer-prophets and farmer-politicians have disturbed similar interests today. I am not prepared to say that the farmer-prophets and farmer-politicians of today are necessarily Amoses and Hoseas—some of them, at least, I feel fairly confident, are not. But Amos and Hosea must have appeared as extreme and have been as obnoxious in their day as some of our modern radicals appear in ours. The radical, after all, even in his occasional wildness and extremity, does usually represent some form of unemphasized and neglected truth.

Amos was a prophet of preparedness. He looked deeply toward the real foundations of society. He would have safeguarded the nation by getting things on the right basis. But the "interests" probably despised him and complained of him as a prophet of gloom, an interferer with trade, a dispeller of the psychology of "boosting." They probably considered him an enemy of the state, little realizing that it was they who were digging the grave of Israel while he was doing all in his power to save the nation. When right-thinking and conscientious speaking become dangerous, society is near the point of doom. When men begin to cover up social and political sores instead of uncovering, cauterizing and healing them, the canker is soon too deep for cure.

What vigorous contrast the verses of our lesson suggest—beds of ivory, luxuriant fare, enervating music, artificial stimulation—all that spells ease and self-indulgence on the one hand, and on the other a soullessness that is not "grieved for the affliction of Joseph." Amos is the prophet of social justice. A prosperity that rests on exploitation of the weak and disregard of the needy cannot last. When the righteous are sold for silver and the poor for a pair of shoes (Amos 2: 6) it matters little what is done with the money. The only safety is in seeking good and not evil (Amos 5: 14).

Hosea is more distinctly a prophet of religion—a preacher rather than an economist. Yet he knows how to speak as a social prophet as is evident in chapter 4. His most characteristic message—the very heart of his prophecy—is in chapter 10, the passage that became the basis of one of the most powerful sermons of Charles G. Finney. Is the present generation familiar with that sermon and its fellows in *The Revival of Religion? Woe*, indeed, *to them that are at ease in Zion!*

Specific Use of Bible Helps

The most essential helps in the study, or ordinary reading, of the Bible have been indicated with some general suggestions concerning their general use. Let us come now to more specific use, and to typical methods that may be followed, no matter how superficially or how deeply one's reading may be pursued.

Suppose one's reading or study is directed toward a specific book of the Bible. Suppose we begin, for instance, with the New Testament and decide to make our daily readings in *The Gospel According to Matthew*. There are a few questions which even a very slight interest, if it is serious and intelligent, would naturally involve:

1. It is the first book in our English New Testament. Was it the first actually written, and are the books of the New Testament in the order in which they came into existence?

2. Who was Matthew? And was he actually the author of the book, or has his name been associated with it by tradition without clear proof? If it has been correctly attributed to him, did he write all of it, or is there any evidence of editing and compilation?

3. Wherein does it resemble, and wherein does it differ from the other Gospels?

4. What is its distinctive teaching and purpose?

Unless the reader has pretensions toward scholarly, thorough-going study, I venture the opinion that ten or fifteen minutes a day reading *Matthew* with reference to some of the helps I have suggested—preferably Marcus Dods' *Introduction*, or Hasting's one-volume *Bible Dictionary*, will yield all the information needed for ordinary purposes and for an intelligent appreciation of the Book and its place in the New Testament narrative. The reader will find in his very brief survey that so far as evidence goes the Gospel by Matthew was not the first of the New Testament books to be written and that the New Testament Books are not in their chronological order. (I think I have made reference to the New Testament as published in the Everyman's Library series of books, in which a great scholar, Principal T. T. Lindsay, has arranged the books in the order in which they probably came into existence.) He will discover that the information regarding Matthew is more meager than he probably supposed it to be, but that there is good reason for associating Matthew's name with this Gospel. He is likely to be led to the conclusion that the apparent trustworthiness of the record of the Sermon on the Mount bespeaks the work of one who heard these sayings, and coincides with the tradition, traced back almost to the close of the first century, that Matthew wrote a book of "logia" or "oracles" in Hebrew; but he may be impressed with the opinion, which he will find the helps expressing, that the Gospel of Matthew as we have it shows evidence of compilation and editing. He may or may not be impressed with the fact that the Gospel of Mark differs from both Matthew and Luke in omitting all reference to the Virgin Birth, and he is likely to notice that Matthew's reference to the matter is much less extended than that of Luke. He will be interested to discover that certain things are peculiar to Matthew's Gospel—the use of the expression *the kingdom of heaven*, for instance, and also the oft-occurring phrase, *that it might be fulfilled which was spoken by the prophet*. Reading with reference to the helps he will soon discover that the atmosphere of this Gospel is that of the Messianic hope and the Messianic kingdom. It is a Jewish-Christian Gospel, stressing the correspondence between the Old and New Testaments, and Jesus as the Messiah and the fulfilment of Jewish hopes. Dummelow's one-volume *Bible Commentary*, he will discover, calls attention to the excellent arrangement of the book and to the fact that it is according to subject-matter, and not chronological, as in Luke's Gospel. The great attractiveness of this Gospel is also mentioned in Dummelow and the fact that "one of the most influential of modern Indian converts was brought to Christ simply by reading it."

I trust that my exposition in some measure upholds my contention that helps are valuable and necessary even for ordinary reading. I feel confident that with the reading period utilized for a few days as I suggest, the Gospel of Matthew will yield far more to the reader as he continues its study and ponders over its pages, reading a few verses each day.

I propose to continue these specific and practical suggestions next week. Meanwhile, let me present the list of useful helps for popular study of the Bible which, as stated last week, I have requested Dr. Hunting to give in addition to my own suggested helps:

Suggestive Books on Biblical Introduction

For a systematic presentation of the facts, in simple, untechnical language, probably there is nothing better than the two following: *A Critical Introduction to the Old Testament*, by G. B. Gray, $1.75; *A Critical Introduction to the New Testament*, by A. S. Peake, $1.75.

Other valuable works are the following: *How the Bible Grew*, by Frank G. Lewis, $1.50, which gives the data in pleasing literary style, and as a study of the historical development, rather than in the order of the Biblical books; *How We Got Our Bible*, by J. Paterson Smyth, $1.00, which tells the story of the manuscripts; *The Bible in the Making*, by J. Paterson Smyth, $1.50, deals chiefly with the history of the formation of the canon; *The Origin and Character of the Bible*, by J. T. Sunderland, $1.65, covers the entire field of Biblical Introduction and also discusses the significance of these facts for religion. A very useful book.

Fundamentals

A little house, a bush, a tree,
A laughing child to play with me.
A task that fills the fragrant days,
But leaving time for prayer and praise.
A garden bright with pink and gold,
Full harvest as the year grows old,
For every day some bookly gain;
For twilight, music's sweet refrain.
A dozen friends with gifts of cheer,
And love, more tender year by year.
With these, and springtime at the door—
What mortal man could wish for more?

—Thomas Curtis Clark in the Boston Transcript.

Our Readers' Forum

Doubtful About Motion Pictures

To the Editor of The Congregationalist:

Your Motion Picture Number affords food for thought. It also recalls to me the impressions which I received from one of the pictures upon which several of your contributors have placed the stamp of their approval. One of these writes that "*The Stream of Life* has become famous with its spiritual message of strength and peace when a home finds God." I venture to quote the remarks with which I answered the queries of my family one evening after I had seen this picture in our church. These remarks are not elegant; but I am a lawyer, and a Boston lawyer at that, so I may thus quote without further fall from grace: "Mush! Intellectually flabby! Absolutely untrue to life! I would rather my child never see the inside of a church than be fed on stuff like that."

I call myself a liberal in theology. Certainly I am not considered orthodox. But I was brought up according to what would now be thought pretty strict ideas as to belief and conduct. Perhaps that is why I like a church to *feel like a house of God.* There may be others like me in this respect. Perhaps it is right for them, and for me, to like such a church, even if it does not "give the preacher a chance at the crowd." Yet I am not necessarily against the crowd.

Frankly, however, I believe that the Protestant church is suffering more from lack of quality than from lack of numbers. I refer to intellectual quality, of course; but I refer more especially to spiritual quality. Indeed, I am not so greatly concerned with the numbers who gather under my church roof as I am with what gets into the heads and hearts of those who gather there. There is not within the four walls, as such, of even a church, any magic quality to enrich the head or heart.

Occasionally I go to the moving picture theater. I try to see only the better pictures. There I am often entertained, often find excitement, and am frequently disgusted. I seldom get inspiration. I am not especially proud of going at all, and I sometimes try to convince myself that I go because I ought to know what these theaters are producing.

Yet I confess my weakness and admit that it sometimes requires an effort of my will to keep me, a slow-going grown-up, at home and at my book when I feel the lure of an evening under the spell of the movie; and reading is quite as good for me on Sunday nights as on secular evenings. This self-denying effort must be harder for the active young person; and I do not want my boy to get the movie habit. Will he get it at church? It is quite as insidious as the drink habit. I prefer that he should not get the taste at all, even in church.

The young person's choice is not always between the street and the motion picture service at church. Some parents are able to keep their children at home on a Sunday evening. Such home-kept children may even read on such an evening and not while it all away in listening at the radio.

I grant that certain motion pictures may accomplish certain temporary good in certain churches; but what of the long future? And I put other questions to myself, and to your contributors. Here are some of them.

How many of the boys and girls who attended the motion picture service at church last Sunday evening would otherwise have been safe at home, or in some other entirely proper place?

Do those who on Sunday nights attend the motion picture service in church go less often to the motion picture theater on week-day nights?

Have not the boys and girls who have at church been introduced to the motion pictures and there seen them, often acquired in church a taste for such pictures which will cause them to frequent the movie theater sooner than they would otherwise have done so?

Do not the motion pictures in the church tend unconsciously to lower the young person's ideal of the church, and is this not in a measure true whether the particular young person attend the motion picture services or not?

What effect do motion pictures in the church have upon that dignity of conception which causes one to revere a church as the house of God?

Do such pictures recreate, spiritually, for the coming week?

Less important, what has been their effect upon the rate of increase in actual church membership?

Boston, Mass. FRANK H. NOYES.

Appreciates Motion Picture Number

To the Editor of The Congregationalist:

Your March 27th issue of *The Congregationalist* is of great value to those of us who are engaged in the use of motion pictures in our churches. I have found many invaluable suggestions in reading accounts of how others run their services.

A theater motion picture equipment was installed in my church last fall. Up to that time, we had had only a lecture service in the church vestry on Sunday evenings. That called out about forty folks who were specially interested in some study. Immediately upon opening the moving picture services, the attendance jumped into the hundreds. For some weeks past we have been having crowded houses, and our church accommodates about six hundred.

But it is not only a device for getting crowds. It is possible to conduct with the aid of motion pictures and stereopticon equipment one of the most devotional services I have ever had the privilege of leading. A man who at first thought that the moving pictures would draw a crowd to little good effect, said to me the other night, "It is the evening service now that gives me my greatest inspiration." That is a universal testimony.

In connection with the use of movies, other devices which enable the Gospel message to be driven home with greater effect are used. I have had an illuminated cross installed over the center of the silver screen. This dimly lights the church during the singing of such hymns as "Beneath the Cross of Jesus" and "In the Cross of Christ I glory." We also use some colored slides shortly after the prelude starts, at present suitable for the various Sunday nights in Lent. A pleasant and helpful way, for instance, of starting Palm Sunday evening services, is to proceed first with one of the famous paintings of the triumphal entry of Christ.

After the Scripture reading follows the pastoral prayer. This concludes with silent prayer by the congregation (and absolute silence is always observed here—no trouble with discipline) which is followed by the appearance of a prayer on the screen which is then read in unison by all. Many comment on this part of the service from night to night. It is indeed impressive and uplifting to hear hundreds of voices uniting in reading prayers from the screen!

I have used a litany with the Lord's prayer effectively, reading one sentence from the prayer of our Lord responsively with the congregation which reads a prayer of about fifty words from the screen between these sentences. The prayer from the screen, of course, carries out the idea in the sentence from the Lord's prayer.

The service of worship with the sermon, which in all is forty-five minutes in length, is always varied from night to night.

If others are disposed to write you of additional features used in their services, I hope you may print another issue of *The Congregationalist* dealing with this subject, embodying further comments.

Biddeford, Me. C. S. JONES.

Some Questions About Movies

To the Editor of The Congregationalist:

In your consideration of the question of moving pictures in the church, there is one phase which I do not notice touched upon, which is to me one of the most important. I do not want to be considered Pharisaical, yet it seems to me a legitimate inquiry, and I should like to ask you to treat it editorially whether we can afford to have some of the "movie stars" preaching the gospel in our churches. For example, in the list of approved films given in one article, I notice *Susanne,* by Mabel Normand. Now, Mabel Normand has just figured in a very sensational and scandalous near-murder episode here in Los Angeles. I certainly would not brook her presence in my pulpit to preach to my people, nor would I permit a considerable number of the others named, there. Shall I invite them in through their film personalities, then? Or is there no validity to the objection against the personality of the actor?

Another thing, I wondered why there were not some contributions on the subject from those who had tried the pictures and who had not liked them. I know at least one Southern California church which gave them up because they said the church looked too much like a deserted arena on the "morning after," and where it was said that nothing of permanent value was accomplished. I am not very strongly against the pictures, but I certainly feel the personality of the actors is one very important matter to be considered. Also this, why should I find fault with my young folks if they go to the theater on Sunday night, if the same film is on exhibition in my own church?

Los Angeles, Cal. F. C. REID.

Request for Poem

To the Editor of The Congregationalist:

Many years ago I heard an elocutionist recite a poem, and if any one can tell me the author and how I may secure a copy, I shall esteem it a favor. It was a description of an imaginary scene at the river separating this world from the next and showed how denominational beliefs and opinions are swept aside.

A Quaker appeared in proper garb which went down stream
And in that land no one asked him
About the width of his beaver brim.

And Watts with hymn-books tied with a string
That the people in heaven all round might sing.

The last two lines were nearly as follows:
And put aside their MSS.
Depending alone on Christ's righteousness.

Tucson, Ariz. S. W. NICHOLS.

WITH THE CHILDREN

A Weatherproof Easter

By Daisy D. Stephenson

Part 2

Roger and Mr. Blake had gone up the valley to answer an S. O. S. from the men of the big Flying B that day. They planned to round up new calves and their mothers and bring them to a safe pasture. Daring coyotes had been making raids, and if a storm came it would mean serious loss to the cattle men.

So Mrs. Blake and Ruth were alone that night. The wind that had been "snooping," according to Ruth's private opinion, had gained in boldness and swept openly through the Glen, rattling the windows and shrieking through the scrub oaks. Ruth's heart sank with the thermometer, as she sat popping corn over the red aspen embers. She and her mother had spent a pleasant two hours dyeing eggs, one for each child in the Easter entertainment.

"Saturday morning we'll make the cooky chickens, and in the afternoon we'll want to go tobogganing with the Neals," Ruth had outlined her plans. The collie cocked one ear at a specially dreary moan of the wind and snuggled close to Ruth with a comical grunt of disapproval. "Oh, Sandy, that's exactly the way I feel!" sighed Ruth. Then at a familiar hissing sound among the dead leaves of the dwarf oaks that crowded to the living-room windows she darted to peer out into the wild darkness.

"I do believe it's snowing, Mother!" she reported in a despairing tone.

"I hope your father and Roger aren't out in it," was Mrs. Blake's anxious reply.

"The sun was April Fooling us all the time," Ruth reflected unhappily as she snuggled between the blankets to the roaring of the wind in the chimney and the fitful flicker on the cabin walls. Her last picture was Aunt Penny's serene face when she suggested cheerily that they make their plans weatherproof to begin with.

That memorable Friday was ushered in by a leaden dawn and the realization that they must face a blizzard in more ways than one. Roger came home, and he and Ruth were firm in their determination to go to school. That the weather man was wholly callous and cold-hearted, even pretty Miss Darling admitted as her pupils straggled in, looking much like snow images. They had made it on burros or snowshoes, and most of them looked on the journey in the light of a thrilling adventure. But the teacher kept a watchful eye on the storm, and, sure that discretion was much the better part of valor in a mountain blizzard, dismissed at noon for the vacation.

"I want you all to hurry straight home," she counseled anxiously. But when the others were blotted out almost instantly in the dense whiteness, Ruth and Roger remained, for they meant to pilot their treasured Miss Darling safely to the village. Acting under Grampa Neal's advice, the teacher had brought her luggage to the schoolhouse. It was a long tramp from the Glen to the village in such a storm.

"But you're going to ride Jupiter," Roger assured her gallantly, "and I'll strap on your bag. I'll snowshoe over with you"—

"And I'll ride Socrates and manage the little bag," chimed in Ruth, firmly. There was a close Jack-and-Jill relationship between this sister and brother that Miss Darling had always encouraged till this minute.

"Oh, you children!" She threw up her hands in unwilling surrender, for there was no time for arguments. "If you're determined, I might as well argue with your burros; and if your mother said you might, and you're sure you can find your way back, and not haunt me by freezing stiff, or drowning in a drift"—

"Let's go," ordered General Roger, who luckily had a natural sense of direction and had been called "a human compass" by his father. "This is going to keep up, and it's two feet on the level now; but it isn't very cold yet, and we won't have to face the wind going over."

The strange litle caravan started bravely, making fair headway except for the delay occasioned by Roger's losing a hastily-donned snowshoe and tumbling off the trail into a drift that swallowed him at one gulp. While the burros and their riders looked on in horrified silence, there was a sudden wild upheaval after which the hero wallowed out, sputtering, and shaking himself like a wet puppy.

Once out of the Glen, up the steep road to the level plains, progress was slower. The wind blew a gale, and the travelers could not see a foot ahead in that blinding smother. "Don't want any head-on collisions," mumbled Roger, trying to pucker up and whistle in lieu of wearing a bell.

"Oh, goody! There's the store!" announced Ruth, in relief. "Now we can go in and warm up and eat some lunch."

"You head right straight for home the minute you thaw out," scolded Miss Darling, when Ruth and Roger persisted in sticking to her like burrs. "It isn't a bad walk from here to the station, and I won't be further responsible for two perfectly good young Americans who seem bent on turning into statues through Polar magic."

"Ho! We're part Eskimo anyway," grinned Roger. "All but the blubber." He felt very much concerned about Miss Darling and dreaded to break the news. But it had to be

(*Continued on next page*)

Aunt Jane and Her Animals

This is a funny person, this Aunt Jane. She loves animals so much that she goes out to feed them in all kinds of weather; midwinter when you freeze in zero weather, or midsummer when you think the sun will burn your hair off your head, Aunt Jane is on her way.

The squirrels and other animals and the birds in the Boston Public Gardens or on the Common or the Granary Burying Ground look for her; and when she comes to Huntington Avenue Bridge and Jedy hears her voice (Jedy is the cab-horse) he begins to scratch with his foot and when she has given him candy—his pet candy is lemon drops—then he scratches his thanks and holds his head high and drops it, which, you know, means "good-bye."

Aunt Jane's next stopping place is the Public Gardens. She whistles, and the squirrels come out of their nests in the tree-trunks. And the birds come, too, from far and near. My, how they enjoy the soaked bread which Aunt Jane smears on the tree-trunk so that the pigeons cannot get it, for the pigeons are so greedy that the other birds would starve. Then she goes to Boston's beloved Common where other birds, pigeons and squirrels are on the look-out for her.

Her last stopping-place is the famous Granary Burying Ground where many famous men and women are buried under its old gravestones—such as Paul Revere, and Mother Goose,—who, by the way, was not the originator of the Mother Goose rhymes; but her son-in-law, Fleet, to whose child Mother Goose sang the jingles, and who had a printing office in Pudding Lane, printed a collection of them in a pamphlet which was widely distributed all over the world, and are known to this day as Mother Goose's Rhymes.

In the picture you can see Aunt Jane sitting in the Old Granary Burying Ground, with Jemima, eating a nut, on her lap. The picture does not show clearly another squirrel on the tomb in front of Aunt Jane. The squirrels love the place, for Aunt Jane hides nuts there, and they know where to find them.

A few weeks ago Aunt Jane's heart was hurt to the quick. There was a beautiful squirrel on Boston Common, a pure gray one with a long tail, to which she always gave the daintiest nut which she could find. There came a time when for several days she did not see her Jimmie, and one day a friend told her that she had seen two girls coming along the Frog Pond, where Jimmie made his home in one of the old trees that stands nearby. These girls must have seen Jimmie before, for they had brought a large bag with them. They enticed him to come to their shoulder and before he realized that one of them was not kind they pushed him into the bag and ran off as fast as they could. If only Aunt Jane had seen this! She would have gotten her pet back, somehow.

AUNT JANE

Poor little Jimmie! I dare say he adorns the coat collar of one of these heartless thieves. You cannot entice Aunt Jane to wear fur or feather. No, indeed she won't.

H. H. B.

(*Continued from preceding page*)

done. A man had just come from the station with the report that the narrow gauge was stalled somewhere up the canyon.

"They've got to wait until the snowplow comes along, and no telling when that will be," was the unpleasant report. As it developed, that was only half. The up-train was also battling the blizzard unsuccessfully, and while Miss Darling was wasting all her powers of persuasion on her escorts, a train boy brought word that the train from the city had struggled to within a mile of the station. There the valiant little engine apparently took one look at the snow-choked cut, gave a last cough, and fainted away.

"Only a handful of passengers, but they're howling for coffee and sandwiches," remarked the boy. "If I can find my way back—it's easier to get lost than not"—

"You can ride one of our burros," offered Roger, immediately, "and I'll go along and help carry things. In case some of the passengers want to get off here and don't like waiting, I'll just take these snowshoes, too."

Ruth's eyes were imploring, but Roger would not look her way, and Miss Darling kept a firm grip on her. The train crew so warmly welcomed "the life-savers" as they called the boys, that Roger forgot his numb fingers and toes. He heard the conductor say: "I've had my hands full with those youngsters. They're bent on getting off in the blizzard and getting pneumonia or lost."

Roger's heart turned a somersault, for at that instant a familiar boyish voice called: "Where's the food? I'm dying by inches." There were the three Neals, spry as crickets, but decidedly out of patience with stalled trains and stubborn conductors.

"Get your stuff. I'll get 'em over safe and sound," Roger assured the relieved conductor, who gladly transferred his wigglesome charges to this capable young mountaineer. So Ruth, her nose pressed flat against the cold glass of the front door, gave one unladylike whoop, startling distracted Miss Darling half out of her goloshes.

"They did come! We never dreamed of it after it started snowing! Hurrah! Now Easter's weatherproof, just as Aunt Penny said!" With these cryptic words Ruth hurled herself on snow-crusted Bess and Aline.

It was fortunate that Miss Darling was so sunny and philosophical by nature, for there was no sign of a train to the city that day. She stayed all night with motherly Mrs. Station Agent, who saw her aboard and homeward bound next morning when the storm had abated.

At about that moment, when Miss Darling waved goodbye to her hostess, the doughty M. C. C.'s were breathless and warm from tunneling through drifts and making trails to the Lodge. Of course, they felt it necessary to "practice" Saturday night, after which they toasted marshmallows and nibbled piñon nuts and chattered before the great stone fireplace at the Lodge. Each Neal had a song or a piece to contribute, and Grampa crooned to himself over the beautiful Easter chapter.

Roger teased a little when Ruth sang her song. He had thought up a more fitting parody, in his estimation, and of course Harry approved and mischievously joined him:

The March wind whistles the blizzard back,
And sneezes follow along his track.

Ruth felt she could afford to take it good-naturedly, since everything had turned out splendidly, despite the impolite weather. There were good paths for everybody: Aunt Penny was coming to help with the Sunday school lesson, and Mother would play the piano.

"We're all together and you're going to stay a week!" she said happily.

Bess and Aline chanted merrily. "We're here because we're here because"—until Roger, with a gleam of mischief, quoted a droll cowboy at the Flying B: "'I'm so tickled I feel just like I'd swallered a sunset and a shootin' star!'"

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Ingram Church, Washington

Located less than a mile from the nation's Capitol is Ingram Memorial Congregational Church. It was organized on Jan. 22, 1908, having its inception in the mind of its first minister, the late Dr. J. W. Frizzel. This vision was placed before Mr. and Mrs. O. H. Ingram of Eau Claire, Wis., with the suggestion that they build a memorial church in memory of their eldest son, Charles, who had recently died. They approved the suggestion.

After a most heroic struggle on the part of its charter members, and with the generous assistance of Mr. and Mrs. Ingram, the Congregational Church Building Society and local Congregational churches, the building was started, the corner stone was laid by President Taft on July 11, 1909, and the edifice was dedicated in May, 1910.

The building is one of the most beautiful, substantial, and serviceable churches in the capital. It has a large auditorium, with balconies on three sides, which together would accommodate approximately a thousand people, also committee and Sunday school rooms, and a basement with kitchen, gymnasium and bowling alleys.

It is built of a hard clay brick, cement brick, and reinforced concrete, the latter extending to the top of the dome. The two furnaces are in a sub-basement. The basement proper contains a fine three-track bowling alley, locker rooms and toilet rooms. Off from the main auditorium there are two parlors and a library and the minister's study. The gallery floor has installed a very fine pipe organ, and seating accommodation for a choir of fifty voices, two choir rooms, and a printing press. Altogether it is one of the finest equipped buildings in this section of the city.

Dr. Frizzel resigned in January, 1915, to enter upon the lecture platform and was succeeded by Rev. Lewis E. Purdum, who resigned in November, 1921, to accept the pastorate of First Congregational Church, Dover, N. H. He was succeeded by Dr. B. F. Rhoads, who resigned in March, 1923, to return to the Methodist denomination and to accept the pastorate of the First M. E. Church of Trenton, N. J. The present pastor is Rev. George Barrow-Neilson, formerly pastor of Trinity Congregational Church, Neponset, Mass., who entered upon his duties here last October. Mr. Barrow-Neilson was born and raised in England, attended the Theological Seminary at Glasgow, Scotland, did post-graduate work at London University, after which he served in the World War for nearly four years.

Ingram Church is the only church of our denomination on Capitol Hill, and serves, with other churches, a constituency of about 100,000 people. It has a membership of nearly 450 people.

Two or three features of its activities might be here noted. One is the strong growing interest in the Sunday evening community service, which is being led in its musical program by the minister and a large chorus choir. A young men's Bible class has been organized, with about 35 in attendance, which meets Sunday mornings before church in the library. There has been a consolidation of the young people in the Christian Endeavor Societies which meets on Sunday evenings, and is working out satisfactorily. A growing and thriving adult Bible class of men and women has been a tremendous force in the spiritual interests of the church for many years past.

A recent event at Ingram Memorial was a fellowship dinner. After the dinner a drive was made for $1,600, to be acquired immediately, in order to fulfill the obligations to the Church Building Society and thus put Ingram Church out of any financial obligation outside of the church budget and the apportionment. Sixteen hundred and two dollars was raised.

D. L. Moody a Pioneer

The falsity of the idea that Dwight L. Moody, world-wide evangelist and founder of the Northfield Schools and Summer Conferences, was wholly bound by the traditions of his day was brought out by his son, President Paul Dwight Moody of Middlebury College, in speaking at East Northfield, Mass., before the Northfield Schools, April 3, at their exercises in commemoration of Founder's Day.

"One of the greatest qualities my father possessed," said Dr. Moody, "was the pioneer spirit." Although he held tenaciously to the established truths, yet he was ever seeking to bring out new ideas concerning them. Dr. Moody told many personal reminiscences of his father illustrative of his love of fun and practical jokes, his love of animals, and his ideal companionship as a father in his own home, and emphasized three important phases of his public work in which he was a pioneer of his day.

Although knowing little of music and less of the science of psychology, a word scarcely used at the time, he recognized the psychological effect of the hymnology of the churches during that period, and insisted in all of his services upon selecting and introducing hymns that had a cheerful and hopeful effect upon his audiences. A leading Scotchman once said that the whole hymnology of Scotland was changed by the coming of Moody and Sankey.

Second, he was a pioneer in education. Having himself received only the training of a crude country school, he realized the great need of young people, brought up under circumstances like his own, for an education. Thus, not a pedagogical expert himself, he founded the Northfield Schools, through which thousands of young men and women have since secured an education which otherwise they never might have had.

Third, he was a pioneer in the presentation of the love of God. His method of presentation of the Christian religion stands out in contrast to the dreariness and drabness of the sermons preached in the 1840s and '50s.

Dwight L. Moody, who married the sister of Fleming H. Revell of New York, had three children, all of whom were present at these Founder's Day exercises: Dr. William Revell Moody, president of the Northfield Schools, Dr. Paul D. Moody, president of Middlebury College, and Mrs. A. P. Fitt of East Northfield, Mass. Two of his granddaughters were also present.

HARRIET RICHARDS.

Deep Living

By Clifford L. Miller

Jealous to keep its body pure,
The sea throws all dead things ashore.

Live things flourish in deeps of sea,
Where only the eyes of God behold.

Surface as are the things men crave,
Real life lies hidden in the Deep.

NEWS OF THE CHURCHES

Church Community Forum

The church community forum of BENIFICENT, PROVIDENCE, R. I., recently closed its fourth annual session with phenomenal attendance. The Beneficent and Central Congregational Churches, the St. John's Episcopal Church, the First Unitarian and Westminster Unitarian Churches have again given this practical illustration of seeking to solve together some of society's deep problems—thus giving the people what they desire in a service of fellowship and comfort. What matters it if all the people all the time do not agree with all that was said? They at least harmonized in good feeling and good will and this is the finest type of the comradeship for the Kingdom. Notable speakers and themes have appeared on the program, as for instance: Norman Thomas of New York on "Social Forces Since the War," Louis K. Anspacher of New York on "What Is Wrong with the Theater," A. Emil Davies of England on "The Economics of Internationalism," Dhan Gopal Mukerji, India, on "What Asia Thinks of America," Dr. Nehemiah Boynton on "The World Outlook," and Ruth White Colton on "Two Weeks in the Vest-Shop of the Golden Rule Factory."

G. A. B.

Enlisting the Whole Congregation

It takes about three church "jobs" to keep one person genuinely interested all the year. Less work than this will permit some other interest to become the dominating one. But in COLLINSVILLE, CT., is a typical, middle-sized church of 350 members, with about 278 resident people who should be available for service. The problem of keeping them busy enough to defy frost was enough to bring the minister to his wits' end.

Late one Friday night it occurred to him that one way to get help is to advertise the "jobs" so that candidates may know what needs doing, and where to find it. The night's work resulted, among other things, in a challenge like this, in the Sunday morning sermon:

WANTED: 278 RECRUITS FOR DUTY THIS YEAR:

150 "regulars" for the church school.
25 volunteers for the choir.
50 members of a recruiting committee for all departments.
50 men in the Bible class.
25 people to promote church night.
200 people to promote and attend Sunday morning services.
50 people *unfailing* in church attendance.
25 people in circles of "King's Daughters."
25 people to work each week for the ladies' aid society.
25 "regulars" at the ladies' foreign missionary society.
25 "regulars" at the ladies' home missionary society.
25 "regulars" at the young people's mission circle.
70 young people in Christian Endeavor Society.
25 Children in Junior C. E. Society.
15 "alumni" to help the C. E. Society.
24 boys in the Y. M. C. A. group.
25 teachers prepared in advance to teach Sunday school.

834 "jobs," or three apiece for 278 people.

This challenge was later placed on a bulletin and explained. The first response came from the choir, which in four weeks reported the quota reached. The music became a joy to the community.

Then the men's class had a "rally" that stirred the town, and marked the beginning of a new growth in men's work. Next, the old-timers came back to Christian Endeavor, and the Sunday school teachers undertook a weekly drill that is making classes very interesting.

This process will run through the year: concentration of forces at each weak point in turn in order to secure an advance, and leave a force in charge adequate to hold the position until the next round. The columns of the bulletin give a line for every name required for the quota in each department. The congregation can watch the filling of vacancies in the chart, and every volunteer can see just where he is most needed.

C. K. T.

A Tribute to Mrs. J. L. Cross

It is always a pleasure to record a tribute of loyalty and respect paid by some community to a Congregational minister. Occasionally, however, that important person, the minister's wife, comes in for a well-deserved recognition by the community to which she always gives more than she receives. We are glad to tell the story of the tribute of the city of Fitchburg, Mass., to the wife of one of our Congregational ministers. To a Fitchburg paper we are indebted for the following account:

MRS. JUDSON L. CROSS

Friends of Mrs. Judson L. Cross in city and church have made it possible for her to accompany a friend for a six months' sojourn in France. These friends learned that Mrs. Cross had relinquished a tempting opportunity of going with the children to France with a Boston friend. Christian comity and real friendship are shown in a fair light in that friends from other churches took that matter up,—realizing that just such a long rest was needed by Mrs. Cross, who has taken such a whole-souled interest in the many good works of the city and has thus endeared herself to a large circle.

Gifts from friends outside the Rollstone Church, supplemented by contributions from Rollstone friends, make it possible for Mrs. Cross and the children to take the trip, not only securing for her the much-needed rest, but also giving the children unusual opportunity for study, especially of the French language. It is a tribute of love and appreciation by Fitchburg people to Mrs. Cross for her loyal citizenship and faithful giving of herself in behalf of church and city. Every friend of Rev. Mr. and Mrs. Cross will rejoice at this happy outcome.

The service of Mrs. Cross, which she has rendered unselfishly and efficiently, is not confined alone to Fitchburg. There, she is vice-president and director of the Lucy Helen Maternity Hospital, director of the Visiting Nurses' Association, director of the Community League and of the Girls' Club connected with it, and director of the Fitchburg Women's Interdenominational Missionary Union.

Mrs. Cross is one of the women in the state of Massachusetts who has been elected moderator of a Congregational Association. She is moderator of the Middlesex Union Association of Congregational Churches. She is also a director of the National Woman's Board of Missions of Congregational Churches, vice-president of the North Middlesex Branch of the Woman's Board, and is a member of the Social Service Commission of the National Council.

Rev. A. G. Gammach, rector of Christ Church, Fitchburg, took the lead in this tribute to Mrs. Cross. He writes, "It is wonderful, the readiness with which people have responded to the opportunity to show their appreciation."

What Hymns Do You Like Best?

An interesting vote was taken by PHILADELPHIA, N. Y., to ascertain the 20 hymns best loved by the congregation of this church. Each member of the congregation was asked to make up a list of 20 hymns, and 51 lists were received, containing in all 240 hymns. The 20 for which the highest votes were cast are given below. The figures give the number of votes received by each hymn:

Abide With Me	30
Nearer, My God, to Thee	24
Lead, Kindly Light	22
Dear Lord and Father of Mankind	21
We May Not Climb the Heavenly Steeps	19
Jesus Calls Us O'er the Tumult	17
My Country, 'Tis of Thee	16
O Love That Wilt Not Let Me Go	16
There's a Wideness in God's Mercy	15
Day is Dying in the West	15
Sun of My Soul	15
How Firm a Foundation	15
Jerusalem the Golden	15
Love Divine, All Love Excelling	15
Onward, Christian Soldiers	14
O Mother Dear Jerusalem	14
Holy, Holy, Holy	14
Rock of Ages	13
Stand Up, Stand Up for Jesus	13
My Faith Looks Up to Thee	13

Of these twenty hymns, seven are by Episcopalians, one by a Baptist, one by a Congregationalist, two by Methodists, three by Presbyterians, two by a Quaker, one by a Unitarian, one whose authorship is uncertain, and two by Roman Catholics. The hymn book takes no notice of denomination—a suggestion for future church unity. Three of the authors are women. One hymn was written in the 12th century, one in the 17th, two in the 18th and 16 in the 19th.

An Interchurch Missionary Rally

The fifth annual women's Community Missionary Rally at Andover, Mass., recently participated in by eight churches (four Congregational, one undenominational, Baptist, Methodist, Episcopalian), is a striking demonstration of natural church unity. The morning conference of churches was the basis of the whole gathering. Brief accounts of various activities were given following the topic, "Our Church and the Challenge to Youth." Local social workers described work done for the physical welfare of children, while Miss Ruth

Richards, of Maverick Church, East Boston, and Rev. Harry T. Stock, of the Congregational Education Society, spoke of the call to young people for higher life and service. The devotional half hour at noon was followed by the social fellowship accompanying the "basket luncheon."

In the afternoon inspiring opportunities of overseas work were presented by Miss Evelyn Thomas of Foochow, China, Miss Ada Chandler, just returned to Andover after 25 years of missionary teaching in Japan, and Rev. John Bicknell of India.

Many Andover women look forward all through the year to this day of neighborly intercourse and united consideration of some of the highest and best things in life.

From East to West

NEW HAMPSHIRE

Union at Gilsum and Surry

The two parishes of GILSUM and SURRY have been united under the leadership of Rev. A. H. Sargent, and have been organized along the lines of the Larger Parish. The pastor lives at Gilsum and the Surry parsonage is to be converted into a parish house. To foster a spirit of union between the two communities, a union parish social is held monthly, alternating between the two towns. Recently Surry made a special collection for the German relief work and adopted the following resolution in that connection:

Recognizing our common brotherhood, and with earnest prayer that the wish of our Master that we may all be one may be fulfilled, we, as a church, desire not only to express our feeling for our German brothers through a special collection, but also by public expression of our fellowship and sympathy.

MASSACHUSETTS

Organ Dedication at Chesterfield

FIRST, CHESTERFIELD, dedicated a pipe organ on March 23. Chesterfield is a hill town of 400 inhabitants, but with some aid from summer residents and former inhabitants, the organ owned by the former Congregational church of Huntington was purchased, removed, and housed in a substantial alcove addition to the old building.

The house of worship stands upon the summit of Chesterfield Hill, 15 miles west of Northampton. The town and parish are united in their attachment to this historic church. One of the delightful features of the dedication service was the reading of an original poem by one of its members, Mrs. L. V. Pearl, framed as a soliloquy of the organ in the early morning hours of the Sabbath of its dedication. Rev. Edward Eells is pastor of Chesterfield.

Connecticut Valley Club Meeting

The 226th meeting of the Connecticut Valley Congregational Club was recently held in First, Westfield, Mass., of which Rev. H. A. Kernen is pastor. The speaker for the evening was Edward A. Steiner, professor of Applied Christianity at Grinnell College, Iowa, who spoke on "The Making of a Great Race."

Loyal Laymen at Concord

TRINITARIAN, CONCORD, is having a good year. The use of the Fall Program proved especially helpful. The every member canvass on the first Sunday of December brought an increase of $300 on current expense pledges and a $700 increase on benevolences. Enlistment Sunday, Jan. 6, brought 14 new members into the church, all adults, nine of whom joined on confession. These successes indicate the power of consecrated laymen at work within the church. Concord has a splendid group of laymen who co-operate loyally with the pastor in every worthy enterprise.

CONNECTICUT

Splendid Membership Increase at Mansfield

FIRST, MANSFIELD, Rev. T. H. Jones, pastor, on March 2, welcomed into membership 22 persons, 11 on confession.

About one-half of these new members are adults. The rest of them are young people from the Sunday school and most of them also

FIRST CHURCH, MANSFIELD, CT.

from the high school. It is the largest class that has been received into this church for many years.

Mr. and Mrs. Jones, both ordained ministers, went to First, Mansfield, last December. The first month they were there they made calls on over 200 families. They also serve the Baptist Church at Spring Hill, two miles away.

Last spring and summer Drs. Denlinger and Seckerson from the Agricultural College preached strong spiritual sermons that were well attended and appreciated. Mr. Jones has given several illustrated lectures both at the First and the Spring Hill churches that have drawn good audiences. These lectures have not only been interesting but also educational.

Called to Secretaryship of Pilgrim Fund

Not only DWIGHT PLACE, NEW HAVEN, but the city generally, regrets the impending departure of Rev. H. R. Miles to become associate secretary of the Pilgrim Memorial Fund. Mr. Miles came to Dwight Place about ten years ago, succeeding Dr. W. W. Leete, when the latter was called to be field secretary of the Church Building Society. He has been active in civic affairs, served as Y. M. C. A. Secretary in France during the War, and as chairman of the committee on missions of the State Conference has rendered important aid to the benevolent activities of the denomination. For his new duties he has marked abilities, and the Congregational ministry is fortunate in having him connected with the Pilgrim Fund.

Ordained at East Haven

At FOXON, EAST HAVEN, where he is supplying, the New Haven East Consociation of Ministers and Churches ordained, on March 21, James Guss Graham. Mr. Graham comes into the Congregational fold from the Lutheran Church, and is just completing his course at the Yale Divinity School. Dean Brown preached the sermon from the text, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed." The prayer of ordination was made by Rev. L. F. Burgess of North Madison, the charge to the pastor was given by Prof. L. A. Weigle, and one to the people, by Rev. D. W. Strickland, a former pastor of Foxon. Rev. J. H. Gaylord extended the right hand of fellowship.

Installation of Rev. J. H. Grant

The installation of Rev. J. H. Grant as minister of FIRST, FAIRFIELD, was recently observed. The sermon was by Dr. C. E. Burton, secretary of the National Council; the Scripture lesson was read by Dr. H. P. Beach of Yale Divinity School; the prayer of installation was offered by Rev. C. E. Silcox of Forest Hills, N. Y., a former pastor of the church; the words of counsel to the minister were pronounced by Dr. Shepherd Knapp of Worcester, Mass.; Supt. Sherrod Soule extended the right hand of fellowship, and Dr. W. H. Day of Bridgeport, Ct., gave the charge to the people.

Progressive Men's Class at Derby

The men's Bible class of FIRST, DERBY, taught by the pastor, Rev. W. F. Maylott, is an important factor in the life of the church. At their annual Lincoln patriotic banquet the speaker was Dean Charles R. Brown of Yale Divinity School.

This Bible class not only maintains good interest Sundays but has a notable lecture each month. It stands back of 12 pleasant Sunday night meetings from January to Easter and special evangelistic meetings each night during Holy Week. The members loyally support the Shammah boys' club of the local church and quite a number of them have come up from this boys' organization which is over 20 years old. They also push a church bowling league of eight teams which brings the men of the several churches together.

Installation Council at Shelton

Some out-of-the-ordinary features marked the council which installed Rev. C. H. Wilhelm pastor of SHELTON, March 18. The church has had three other pastors, Rev. L. M. Kenneston, Rev. W. G. Lathrop and Rev. W. L. Phillips, and all were present. All four pastors are on the same telephone central. Mr. Wilhelm makes eight men from the Disciples denomination who are now pastors of Congregational churches in Fairfield County.

The questioning of Mr. Wilhelm on doctrinal belief brought a noteworthy manifestation of upstanding, frank, direct, and good-tempered belief in a high ideal of consecrated Christian experience and living for pastor and people. The heart of his statement was in this sentence, "Christianity is *the* way of life only when it is *a way of living.*"

RHODE ISLAND

Religious Education at First, Pawtucket

On Nov. 1, 1923, FIRST, PAWTUCKET, entered upon its new program of religious education with Rev. A. W. Bailey as educational pastor. In four months remarkable progress has been made. Plans have been formulated carefully, foundations laid wisely and changes introduced with complete understanding and co-operation between Mr. Bailey, Rev. E. R. Evans, the pastor, and all organizations of the church and school.

Perhaps the most outstanding feature has been the change in the time of the church school session from 12.15 to 9.45. On Feb. 10, the first Sunday the new schedule went into effect, every officer and teacher and 85 per cent. of the total enrollment were present. This record has been upheld through the following weeks.

The kindergarten is now meeting during the church service, with a larger attendance than

formerly. Two new classes have been organized which meet after the church service. One for young women is taught by Mr. Evans on the study of the Gospels, and one for young men by Mr. Bailey.

That the program of religious education may be brought before our whole people, the educational pastor's department has been introduced in our church calendar. A church school council has been organized, with an elected member from each class. Matters pertaining to the conduct of the school are brought to this body for discussion and consideration.

Mr. Bailey is now teaching four courses each week: "The Growth of the Bible" to the teachers in a newly formed teacher training class; "The Fundamentals" to the men's club, also a new organization; "Christian Principles of Living" to the young men's class; and a course on "The Meaning and Methods of Worship" to the senior department of the school in its assembly period on Sunday mornings.

The young people of the parish, 16 years of age and over, have organized and chosen "The Fireside Club" as their name. The club has as its object "the development of friendliness, good thinking, and religion."

Much of the success of the work being accomplished and the results being obtained is due to the spirit of cordiality and good comradeship brought into the various groups of workers and young people in their informal "get togethers" at the home of Mr. and Mrs. Bailey. The latch string is always out at 8 Howard Ave., and the sincere hospitality offered has fostered many new plans started there around the fireside. Groups of public school teachers in our parish, the religious education committee, men, young people, church school teachers, all have been greatly benefited by these gatherings.

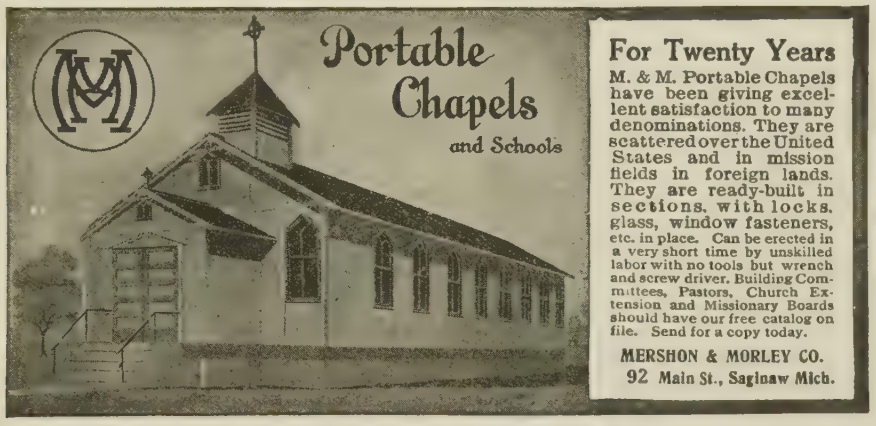
MAUDE E. BRADLEY.

Becomes Pastor of Park Place, Pawtucket

Rev. D. N. Beach, D.D., has shepherded PARK PLACE, PAWTUCKET, for months with great acceptance. The son, Rev. D. N. Beach, Jr., has been called to the pastorate and will begin work in May. Born into the family of this talented minister and theological teacher about 30 years ago, the young man was suitably prepared for his task at Bangor, Me., Phillips Andover and Yale University, where he took high rank as a student. His divinity course was scarcely finished at Bangor and Yale when the war claimed his service in America and overseas.

REV. D. N. BEACH, JR.

Mr. Beach has served as pastor at Guilford, Ct., for four years, where the outstanding event of his pastorate was the coming back of Third Church into the membership of First. It had withdrawn in 1843, just 200 years after the organization of First. Its return was soon followed by the Methodist church closing its doors and a goodly portion of its membership uniting with First Congregational. This gave First Church its original and long-time commanding position, on the beautiful village green. With this restored advantage, it has promptly proceeded to make itself of distinct service to the community. It has worked hand in hand with the Episcopal church in building up a boys' organization—known as the Guilford Gregs, in whose membership there are over 60 boys in three groups, the Rangers,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Open Letter

To Pastors and Church Agents:

It has been suggested that we make every effort to secure as regular readers of *The Congregationalist* as many as possible of the adult new members of your church who come into your fellowship either at Easter or the first Sunday in May.

We have developed a special offer, called "Acquaintance Offer" which means Five Months for a Dollar, to begin either May 1 or June 1. Blanks for this purpose are being sent to each active pastor with the hope it may result in many new readers.

Let us foster and keep fresh this deep religious purpose which prompted these new members to join our churches. The church paper will help immeasurably.

The Congregationalist

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boys from to 11, the Boy Scouts from 12 to 15, and the Hi-Y Club for boys 16 and older.

The material gains for the year were, new heating equipment in the parsonage, new furnace and chimney for the church, and new church hymnals. The missionary contributions have grown from $1,120 in 1920 to $2,458 in 1923 and the church's method of computing the missionary budget has been widely advocated in the state. In 1923 there were 24 additions to the membership on confession and 12 by letter.

With an able wife and fine family of children, he enters upon the wonderful opening at Park Place Church, where already the people have learned to love and trust him.

When Sunday Comes

By John Andrew Holmes

A closed church means an open town.

NEW YORK

Four Years with First, Norwich

Rev. J. H. MacConnell has reached his fifth year as pastor of FIRST, NORWICH. During this period 104 new members have been received into the church, 45 on confession. Mr. MacConnell has baptized 28 infants and 14 adults. During the time several new organizations have been added and older ones strengthened. There has been an increase of interest in the benevolences of the church.

First Church recently gave Mr. and Mrs. MacConnell a reception, and by a gift of a purse of gold showed their appreciation of their labors among them.

Dramatic Presentation of World Court Session

A pamphlet has recently been published giving the dramatic presentation of "A Session of the World Court," as written by Rev. C. S. Osgood, and as presented most effectively by the men of his church at OSWEGO. This simple plan has all the popular appeal of a "mock trial," but it is a dignified, impressive, and instructive way of showing the Permanent Court of International Justice in action. The purpose is to give accurate information about the Court and to create sentiment favorable to it. It is suitable for use in churches, clubs or schools, and is easily presented by a group of 20 men, preferably men mature in age. Copies may be secured at 25 cents each from Rev. C. S. Osgood, 91 E. Fourth St., Oswego, N. Y., or from the Federal Council offices in New York City.

INDIANA

Illness of Elkhart's Pastor

Rev. A. U. Ogilvie of ELKHART has been ill in the hospital for nearly four months. During this long illness the church has been most helpful and generous and has voted to give the pastor the services of a woman secretary and parish worker.

ILLINOIS

Fire Destroys Plymouth Edifice

The church building of PLYMOUTH was destroyed by fire on Feb. 21, a library table and a few chairs being the only things saved. Insurance of $3,500 was carried. Services are now being held in the Christian Church, which had been closed for some time. Definite plans for rebuilding have not yet been made.

NEBRASKA

Federated, Columbus, Makes Progress

FEDERATED, COLUMBUS, has been doing some good advertising which has appeared in the *Daily Telegram* of that city. In the Saturday issue each week it runs a boxed-in advertisement three by four and one-half inches. A recent series of "ads" have given reasons for attending the Federated Church. Some of the headings are: "A Woman's Reason," "A Business Man's Reason," "A Young Woman's Reason," etc.

Not quite two years ago Federated completed a $90,000 church building. About six months ago it called a new pastor at a salary of $3,000, an increase of $1,300. Plans are being made to build a beautiful parsonage to match the well-equipped church. The pastor, Rev. W. H. Riley, writes: "These things have been made possible because the people saw

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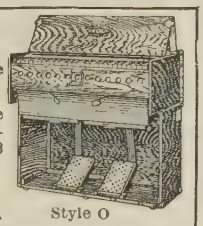
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fit to do their work together instead of separately."

MISSOURI

Progress at Eldon and Iberia

Rev. R. W. Merrifield assumed the pastorates of ELDON and IBERIA in July. The pastor's Sundays are divided between the two towns, which are 30 miles apart. Iberia Academy is located at the latter place. For some months the church services have been held at the Academy, since the church has been generous in loaning its edifice to the town for public school purposes, made necessary by the burning of the public schoolhouse. At Eldon a successful church school is sustained, in which adults and young people outnumber children. A large young men's class is studying Waring's *Christianity and Its Bible*, and a young women's class is studying Hunting's *Story of Our Bible*. The pastor conducts a well attended young people's discussion class on Tuesday evening, taking up the *Life of Christ*. The church is anticipating the construction of a church basement to secure adequate room for the developing work of the parish.

Dr. Reidenbach Granted Leave of Absence

Through the ministry of Dr. Clarence Reidenbach, WESTMINSTER, KANSAS CITY, received 102 persons into membership during 1923. The board of elders of the church has granted Dr. Reidenbach a leave of absence from the latter part of June until the first of September in order that he may make a trip to Europe at the expense of a group of his church friends. The Sunday evening moving picture services are growing in interest and attendance.

MINNESOTA

Winthrop Makes Good Progress

During the last three months the Sunday school of WINTHROP has been reorganized after being closed for several months, a Junior C. E. organized, courses in Bible study and missions taken up, a men's club organized, and the 35th anniversary of the organization of the church commemorated. The church is to be enlarged and greatly improved this year. The parsonage has been modernized and renovated, in readiness for the coming of Rev. P. W. Gibson, who became pastor of Winthrop last fall.

IOWA

Dr. Swain Lectures at Webster City

WEBSTER CITY, Rev. A. L. Eddy, minister, is making improvements, repairs and redecorations to the church building to cost about $2,000. It is expected that the work will be complete by Easter. The 65th anniversary of the Webster City Association meets in this parish immediately after Easter. The church is recovering vitality along with the economic recovery of the country. The third year of the present pastorate finds the work on an upward curve. The emphasis on vigorous, constructive, religious thought which has long characterized the church has been greatly strengthened by a series of six lectures by Richard L. Swain, Ph.D., of Bridgeport, Ct., given during the week of March 16-21. The present membership of the church is 378.

KANSAS

Nine Years at Garden City

On March 1, Rev. H. O. Judd entered his tenth year in the pastorate of GARDEN CITY. During these years there has been a steady strengthening of the church in its position in the community. It is well organized and has a modern church school. During the winter the young people's society has been taking up Elliott's *How Jesus Met Life Questions*. The services of the church are noted for their dignity, helpfulness, and excellent music. A vesper service is conducted each Sunday. Mr. Judd is held in high esteem in the community, where he is closely identified with many civic interests. He has served on the board of education for five years and is chaplain of the local post of the American Legion.

A Review of the Year's Work in Kansas

The annual reports of the churches of Kansas show a total membership of 15,649, a loss of 437 over the previous year. This loss is due to the fact that 750 names were removed from church rolls through revision. The net gain of members by confession and letter over removals by death and letter was 511. The Sunday school membership is 14,703, a net gain of 197. There is a loss of nine young people's societies, with a total loss of 278 members. Home expenses decreased $54,298. Property valuation increased $61,550. The average pastoral salary is $1,705. The churches have made a substantial increase in benevolent gifts. Final reports in this connection are not yet available. The returns from the every member canvass for 1924 indicate that there will be another increase in gifts to benevolences for the current year, in spite of the agricultural depression throughout the Southwest. Fewer churches than usual are without pastors. Lenora, McPherson, and Wheaton are building new houses of worship, and Central, Topeka, is erecting a community center as a memorial to the pastorate of Dr. C. M. Sheldon.

J. C. P.

COLORADO

New German Church Making Progress

Another child has been added to the family of German-speaking Congregational churches in Colorado. Longmont is its home. Congregational principles are well adapted to the spirit of these independent and liberty-loving German-Russians, and they make splendid followers of the Pilgrim way.

Very quietly last spring a group of them in and near Longmont began laying plans for their organization. They now have 63 members and will soon be in their own church home. Rev. G. H. Graf, pastor of German Congregational, Berthoud, conducts services for the new church at Longmont on alternate Sundays and is leading them on to constantly increasing strength.

Small Church at Fruita Well Organized

That a church in a small town can be well organized as well as the larger church in the city is evidenced by the fine organization worked out in FRUITA under the direction of Rev. S. H. Herbert, the pastor. This church of approximately 200 members is organized with departments of business, worship and fellowship, evangelism, religious education, social service, and missions. Special attention is being given to the work of religious education. Recreation is being looked after by means of boys' and girls' clubs.

Grand Junction to Enlarge Its Building

GRAND JUNCTION is erecting an addition to its building to make room for the growing work. Rev. P. W. Jones, the pastor, occupies a large place in the life of the city. He will soon begin his fifth year with the church.

TEXAS

Community Work at Valley, El Paso

The opening of the church building and community house of VALLEY, EL PASO, was recently held, 700 people being in attendance. The outlook for a broad community work is most hopeful. At a recent meeting Dr. Malcolm Dana delivered an address on "The Function of a Community Church," in which he emphasized that religion is a matter of life rather than creed, that a church should exist for the promotion of recreation, religious education, and community welfare as well as for the promotion and fostering of the true spirit of worship.

OKLAHOMA

Chickasha School Gives to Missions

For two years the church school of CHICKASHA has made a record of continuous missionary giving, steadily on the increase, with 1923 showing an increase of 33 per cent. over 1922. Rev. Samuel Pearson is pastor.

Secretaries Make Tour of State

A recent itinerary by Sec. Carl Stackman of Denver, Supt. A. E. Ricker and Sec. L. J. Marsh in the interests of the pre-Easter campaign was helpful to a group of churches in Oklahoma. Among those visited were Oklahoma City, Lawton, Chickasha, Binger. The

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party separated for Sunday, each giving the day to a different field. At Lawton, Rev. W. A. Roberts, pastor, the inadequacy of the church building makes new equipment practically imperative. After studying conditions, Secretary Stackman, representing the Building Society, submitted proposals which seem to make such an enterprise feasible. These have since been sanctioned in the New York office. Not only are Mr. and Mrs. Roberts greatly encouraged but new confidence is taking possession of the people as they see a practicable program set before them.

NORTH DAKOTA

Events at Plymouth, Grand Forks

PLYMOUTH, GRAND FORKS, has a vesper service of worship through music once a month which has proven successful under an able leader. The every member canvass in the fall brought the church nearly to its goal. A mission band has been named after the former pastor, Rev. L. B. Robertson. The woman's guild is especially active, and through its regular meetings and church suppers has contributed much to the social life of the church. Rev. E. F. Bosworth is minister.

Minot's Membership Notably Increased

MINOT'S Sunday school has increased in membership from 185 to 251 during the past year. The school is well officered, and the prospect is bright for the coming year. The heating plant of the church has been extended to the unfinished part of the basement. A temporary stage has been built, and the extra room is all absorbed in the regular work of the Sunday school. A recent Sunday school concert nearly filled the large auditorium. Rev. E. E. Keedy is pastor.

Episcopalians Co-operating

BOWMAN has recently installed a new organ costing $1,000, which is nearly all paid for. There being no Episcopalian church in the place the Episcopal bishop has urged his people to assist in the Congregational services. One Episcopalian plays the organ and leads the choir; another supplies books from her library. The bishop himself recently sent a check to assist in religious education.

MONTANA

Winning Men to the Church

In spite of a bank failure and its consequent embarrassment of many of the members of HELENA, and the removal from the city of several strong families, the work of the church has gone forward with surprising strength. The 40th anniversary was a happy event and several papers of old indebtedness were burned. A pageant, "The Nativity," drew large Sunday evening audiences. Fifteen men have formed themselves into a committee to win not less than 25 men by Easter. The plans of the Commission on Evangelism are being followed in the pre-Easter program. Rev. F. E. Carlson is pastor.

Froid Welcomes Rev. R. B. Edwards

FROID is happy in the coming of Rev. R. B. Edwards, and with a newly graded Sunday school and the best and latest helps, a Boy Scout troop, a Camp Fire organization for the girls, and a newly-formed Christian Endeavor Society, the work has unusual promise.

Plentywood's Activities

The work at PLENTYWOOD is well organized, with pastor's class, graded Sunday school, Boy Scouts and Camp Fire Girls organizations in full swing. Congregations fill the house. Outstations are likewise prospering. Rev. A. R. Boone is pastor.

IDAHO

Training in Farming at Grand View

Rev. J. E. Ingham, pastor of GRAND VIEW, is of the opinion that the church can never be truly prosperous while the region remains a one-crop country. He is, therefore, encouraging every move through the Extension Department at the State University and other sources for disseminating a knowledge of poultry raising, dairying, cheese making, sugar beet culture, and other forms of diversified farming. A recent farmers' institute, with three experts from Boise whose visit was arranged by the pastor, accomplished much. The work of the church is going forward strongly in spite of depressed conditions.

HAWAII

Dr. Pedley Brings Encouragement

Dr. Hilton Pedley, assistant moderator of the National Council and veteran missionary of the American Board in Japan, has just spent four weeks of splendid service visiting and encouraging the Japanese churches of Hawaii. He has been greeted by large audiences of Japanese, and compares Hawaiian mission work favorably with that in Japan. He predicts a large ingathering of Japanese into the Christian churches in the coming generation.

Memorial Gift to Missions

A splendid gift of $100,000 has just been made to the endowment fund of the Hawaiian Board of Missions by Mr. Charles H. Atherton, Mr. Frank C. Atherton, and Mrs. Mary Atherton Richards in memory of their mother, Mrs. Juliette Cooke Atherton, daughter of Mr. and Mrs. Amos Starr Cooke, who were pioneer missionaries to Hawaii, and also in memory of their father, J. B. Atherton, for many years president of the Hawaiian Board of Missions.

Successful Pastorates Terminated

Rev. R. G. Hall of KOLOA on the island of Kauai and Rev. Ralph Bayless of LIHUE on the same island have both resigned after three and five years respectively of constructive service. Mr. Hall, who came from a position under Dr. Elwood in the sociology department of the University of Missouri, has done an unusual work in developing an inter-racial community church. He has applied his social training in practical Christian service during the three years for which he engaged to come and will be greatly missed in the work of the islands. Mr. Bayless has also done good work both as pastor at Lihue and as the Hawaiian Board agent for the island of Kauai.

Inter-Racial Young People's Church

Honolulu's youngest church is the inter-racial young people's "Church of the Cross Roads," of which Rev. G. R. Weaver, a Union Seminary graduate, is pastor. It meets in Mission Memorial Building and is serving the student group of all nationalities. It has led in dignified ritual. The minister wears a gown,

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there is an altar with a cross on it, giving the otherwise rather barren hall a touch of beauty and creating an atmosphere of worship. Young people from the congregation participate in the service by acting in rotation as readers for the day.

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Address George W. Smith, Secretary, Northfield, Mass.

Church and Ministerial Record

Calls

CLOSE, KENNETH, class of 1924, Union Seminary, to First, Newark, O. Accepts.

ECKHARDT, J. H., Gering, Neb., to Proctor, Col. Accepts.

ELIOPOULOS, C. N., North Waterford, Me., to Brownfield. At work.

GREEN, EARL, Sidney, Mont., to German, Cheyenne, Wyo. Accepts to begin May 1.

KINNEY, G. E., Auburn, Me., to Bradford, Vt. Accepts to begin May 1.

KIRACOFE, B. L., to Hill City, S. D. At work.

LEWIS, HENRY, New York City, to Cresskill, N. J. Accepts.

MITCHELL, GEORGE, to Lusk, Wyo.

PAXTON, R. F., to Wheatland, Wyo. At work.

READ, J. L., Kirwin, Kan., to East Indianola, Topeka. Accepts to begin May 1.

SCHEIBE, O. J., Pomona, Cal., to Tombstone, Ariz. Accepts.

Resignations

BUNTING, WILLIAM, People's, Davenport, Ia.

GUEFFROY, W. A., Monitor, Ore. Effective April 15.

HERRING, H. C., United, Wichita, Kan., to spend two years abroad in study and writing. Effective June 1.

JAMIESON, R. W., Doon, Ia.

LANPHEAR, W. E., Newton, Kan., to accept position with the League of Nations Non-Partisan Association.

PRITCHETT, L. C., Mayflower, Englewood, Col.

ROBINSON, S. P., Union, Haverhill, Mass.

SCHROEDER, G. H., Marblehead, O.

SHIPMAN, A. H., Lake Worth, Fla. Effective April 1.

WRIGHT, JOHN, Johnston, Ia.

Accessions

	Conf.	*Total*
ILLINOIS		
Galesburg, Central	2	5
MICHIGAN		
Detroit, First	7	16
NEW YORK		
Clarkson, April 6		17
OHIO		
Lorain, First, April 6	9	25
VERMONT		
Greensboro	24	28

Dismissal

JENKINSON, E. W. A., Kingston, R. I., April 2.

Events to Come

BOSTON MINISTERS' MEETING, April 21, 10.45 A.M., Pilgrim Hall, Boston. Speaker: Hon. Frank G. Allen, President of the State Senate.

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, May 12, 11 A.M.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, May 2, 10.30 A.M.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

WOMAN'S HOME MISSIONARY ASSOCIATION, 44th annual meeting, Amherst, Mass., April 23 and 24. Speakers: Charles Frederick Weller, Miss Lorna Townsend, Miss Ruth Richards, Dr. G. W. Nash, Dr. J. D. Brownell, Mrs. M. H. Lichliter.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., July 14-21.

State Conferences

ARIZONA AND NEW MEXICO, El Paso, Texas, May 9-11.

CALIFORNIA (Southern), San Diego, May 12-14.

ILLINOIS, Decatur, May 6-8.

INDIANA, Michigan City, May 13-15.

IOWA, Iowa Falls, May 20-22.

KANSAS, Lawrence, May 6-8.

MAINE, Skowhegan, May 6-8.

MASSACHUSETTS, Brockton, May 19-21.

MICHIGAN, Charlotte, May 20-22.

MIDDLE ATLANTIC, Orange, N. J., April 22-23.

MINNESOTA, Faribault, May 13-15.

NEW HAMPSHIRE, Durham, May 13-15.

NEW YORK, Richmond Hill, May 20-22.

NORTH CAROLINA, Salisbury, May 2-4.

OHIO, Wellington, May 13-15.

OKLAHOMA, Oklahoma City, April 29-May 1.

RHODE ISLAND, Providence, May 6-7.

SOUTH DAKOTA, Clark, May 15-18.

TENNESSEE (Colored), Knoxville, April 30-May 4.

VERMONT, Woodstock, May 13-15.

ANNUAL MEETING

The annual meeting of the Woman's Home Missionary Association will be held in the First Congregational Church, Amherst, Mass., on April 23 and 24, 1924.

At ten o'clock on April 24th, a business meeting will be called for the following purposes:

1. To hear and act upon the year's reports.
2. To take action on change of name to Massachusetts Woman's Home Missionary Union.
3. To take action for change of By-Laws calling for corporate membership and rotation in office.
4. To elect officers and directors for the ensuing year.
5. To transact any other business which may legally come before it.

MABEL S. BADGER, Secretary.

Classified Columns

Advertisements under these headings cost four cents per word each insertion, including initials and address, minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist*, Boston,) cost 15 cents additional.

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Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

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Rev. Milton H. Babcock, Congregational minister, 124 Garden St., Hartford, Ct., is now available for pulpit supply, weddings or funerals. He is a theological graduate, has had university training, wide pastoral experience and notable successes.

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Wanted—Position as companion by middle-aged woman, college graduate, fond of literature, music, art, birds, flowers, stars. References given. Address "X. E.," *Congregationalist.*

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Missionaries returning to Japan this summer desire mother's helper-companion. Teaching or kindergarten experience desirable, also good health. Three-year agreement. Address "R. B. C.," *Congregationalist.*

Wanted—Women—girls. Learn gown making at home. Many Spring openings. $35 week. Learn while earning. Sample lessons free. Franklin Institute, Dept. K563, Rochester, N. Y.

Stenographer and bookkeeper—Young woman with some banking experience preferred. Address Hyde Park Savings Bank, Hyde Park, Mass.

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MISCELLANEOUS

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Wanted—Good second-hand church pews, seating capacity two hundred or two hundred and fifty people. Prefer with cushions. C. M. Page, East Corinth, Vt.

Stainless Steel paring knives never stain, rust, or tarnish. They sell rapidly and are great money makers for church organizations. Write for trial knife and plan. Stainless Products Sales Co., 713 Sixth Street, Watervliet, N. Y.

Send ten cents for one liberal packet of seeds by mail; Giant Early Cosmos, Red Aster and double Zinnia. Address Cosmos Gardens, South Sudbury, Mass.

Brooklyn Minister would rent his eight-room home for summer (June 1 to Sept. 15) to Christian family. Very reasonable. Maid to remain. House near park, trolley, all subways, easy access to all of New York. Address "M. C.," *Congregationalist.*

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With the Schools and Colleges

Pilgrim Clubhouse at U. of W.

The Pilgrim Club, an organization of University of Washington Congregational students, is making plans for the purchase of a Pilgrim clubhouse. Such a center is desired in order that the club members, numbering about 150, may have a meeting place that provides a homelike atmosphere for social contacts, that the Congregational student pastor may have a permanent residence and that denominational student affairs may be carried on more extensively.

Inasmuch as a club of this type benefits students from all of Washington as well as some from outside the state the club members are asking Washington Congregationalists and others interested to make contributions towards the purchase and endowment of this permanent Congregational home.

Hartford and Earlham College

For a number of years Hartford Seminary has had intimate relations with the Friends. Prof. Rufus M. Jones has given courses of lectures and the Seminary has numbered among its students successive groups of choice young men from the Friends. A year ago Hartford called Prof. Alexander C. Purdy from Earlham to the chair of homiletics and now Earlham has elected Rev. Thomas R. Kelly, a graduate student of Hartford, to the chair of philosophy. Mr. Kelly will take up his work in Earlham in September, 1925, spending the intervening year in relief work under the American Friends' Service Committee. Mr. Kelly received the degree of B.S. from Wilmington College in 1913. He then served as professor of mathematics in Pickering College, Ontario, coming in 1916 to Hartford for his theological course. During the War he served in the British Y. M. C. A. and returned to graduate from Hartford in 1919. During his post-graduate work in Hartford he has been serving as pastor of the Church of Christ in Wilson.

Earlham has also elected Mr. Clyde A. Milner of the senior class in Hartford to be instructor in philosophy and psychology. Mr. Milner is a graduate of Wilmington, engaged in relief work during the War under the American Friends' Service Committee, spent a year in the University of Birmingham, England, and completes his work for the degree of B.D. in Hartford this spring. He is the president of the students' association of the Hartford Seminary Foundation.

Earlham College is the largest college of the Friends in this country, with an enrollment of more than 500 students and a faculty of 35.

The winter meeting of the board of trustees of the Hartford Seminary Foundation was held in the new women's hall, recently completed and occupied. Reports were made concerning the prospect of President Mackenzie's return in the near future and the plans for further buildings to be erected on the Girard Ave. campus to provide for the classrooms of the three schools of the Foundation, and for the men's dormitory.

Gladden Lectures at Columbus

The Gladden Lectures for 1924 were given at Columbus, O., by Dr. Walter S. Athearn, dean of the School of Religious Education and Social Service of Boston University. The general theme of the lectures was "The Building of Character in a Democracy." The lecture subjects were: "Spiritual Illiteracy and its Remedies"; "The Evolution of the Church School"; "The Organization and Supervision of Religious Education"; "The Selection and Training of Religious Teachers"; "Evangelism and Religious Education"; "The Church Schools of Tomorrow."

Dr. Athearn gave a stirring account of the spiritual illiteracy of the American youth that made people "sit up and take notice." It was not the usual diatribe against the youth of today, but a well-formulated presentation of the findings gained from an actual testing of our young folks along moral lines. Along with this statement, he produced facts to show how ineffectively the churches in America are reaching the youth of today with any sort of worth-while religious education. In other words, character is not being built very successfully in our country, and will not be with our present methods and aggressiveness. The distressing inefficiencies of our churches in the face of such dire need for effective religious education led the lecturer to an impassioned appeal for more intelligent methods, a more enlightened zeal, and a determined purpose on the part of our churches to furnish the organization, the leaders and the money adequate for promoting a thoroughgoing program of religious education. In his words: "The building of an organization which will reach every child in North America, and which will be able to carry a system of Sunday and week-day schools, attended by millions of pupils, taught by thousands of professionally trained teachers, and supported by an enlightened Protestant public sentiment is a challenge such as has never before been offered to Christian leadership. I have felt that now is the time and this historic pulpit is the place from which should be sounded this urgent appeal." With considerable detail, Dr. Athearn outlined the steps necessary to the answering of this challenge.

The reactions to these lectures were various. The criticisms were so sharp and so exact that they forced people to take a real look at a system that heretofore had seemed to them adequate for all legitimate needs. There were some good folks who concluded hastily that they were not fit for their Sunday school jobs, but Dr. Athearn's cool and deliberate answer was that it is possible to become fitted and every real person should be glad to be equal to the full needs. There were some who listened intently but decided to go ahead in the same old ruts. And there were many who got a new vision of the bigness of the job of religious education and immediately set themselves to the task of working out ways and means of meeting the stirring challenge of these times. Dr. Athearn put some very lively leaven into the meal. It has already begun to do its work. It will be some time before the meal is all leavened, but that time is bound to come. The churches cannot, forever, be insensitive to such logic and such programs as Dr. Athearn presented here in Columbus.

The lectures will be published shortly, and should receive a very wide reading.

E. A. R.

The Pastor Says: The chains that bind a man are inside him.

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Connecticut Societies

THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer. Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, a Constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

Religious Drama Well Presented

Through the medium of religious drama and pageantry, Biblical characters live again. One of the best of the religious plays is *Jeremiah*, which was presented in Tremont Temple, Boston, the afternoon and evening of April 7, under the direction of Mr. and Mrs. John Pratt Whitman, the latter also the author of the production. The play is in five acts and gives a strong portrayal of the character of Jeremiah, who saw the people of Jerusalem corrupt, immoral, and worshiping false gods, and tried to save them from the destruction which he saw rushing down upon them. Warning them against the effects of their evil ways, Jeremiah receives only hisses, taunts, and blows, but this does not turn him from what he knows to be God's plan for him, and he will not turn aside from his purpose to save the people of his city. In the end he becomes a martyr for their sake.

The part of Jeremiah was taken by John Pratt Whitman, publicity secretary of the Greater Boston Federation of Churches, who gave an excellent interpretation of the character of the great prophet. Mrs. Whitman as Sherah, betrothed to Jeremiah, gave a sympathetic portrayal. Other parts especially well taken were those of Uriah, an old prophet, by Rev. Albert F. Pierce, D.D., Hananiah, the false prophet, by Rev. Warren B. Brigham, and Ebed, the Ethiopian slave, by Rev. E. E. Thompson.

The stage settings and costumes, some of them from Palestine, added to the effectiveness of the production.

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

City Missionary Society

14 Beacon St., Boston, Mass. Founded 1816

Home visitation and personal missionary service in connection with our churches. Emergency relief. Recreation and Fresh Air Work. Contributions and legacies gratefully received and scrupulously administered.

William Ellison, *President;* Rev. Fletcher D. Parker, *Secretary;* Samuel F. Wilkins, *Treasurer.*

Incorporated 1829 — Reorganized 1922

Boston Seaman's Friend Society, Inc.

This Society, reorganized in 1922, now fully represents the Congregational churches of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Donations and bequests solicited. Contributions received on an annuity basis. President Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles F. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 306 Congregational House.

American Seamen's Friend Society

Incorporated 1833

The only American undenominational international and national Society aiding seamen. Maintains a Sailors' Home and Institution at 77 West Street, New York City. Loan Libraries ($25) placed on vessels sailing from New York. PUBLISHES the *Sailors' Magazine* ($1.00). Shipwrecked and destitute seamen aided. SUPPORTED by contributions and legacies. JOHN B. CALVERT, D.D., President; GEORGE SIDNEY WEBSTER, D.D., Secretary. CLARENCE C. PINNEO, Treasurer, 76 Wall St., New York, to whom contributions may be sent.

American Sunday School Union

Philadelphia, Pa. Founded 1817

National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, *Supt.*
8 Beacon St., Boston, Mass.

RISIBLES

Many British playwrights are said to be turning to the American film versions of their old dramas to glean new ideas for future comedies. *Punch* (*London*).

Two Scots were fishing, but were new at the game.

"Got a bite yet, Jock?"

"Naw," said Jock. "I don't believe my worm's half trying."—*Panther.*

"Hello, the Club! Is my husband there? Not there, you say? But wait—I haven't even told you my name."

"Say, lady! There ain't nobody's husband here never!" was the darky's reply.—*Black and Blue Jay.*

A city man called upon another, and after a glance round the establishment, inquired, "How's your new office boy getting along?"

"Fine!" was the reply. "He's got things so mixed up that I couldn't get along without him!"—*London Telegraph.*

A woman advertised for a caretaker for her town home, and after interviewing a large number of applicants, found one that suited her.

"Thanks for giving me the job," said the man, "and might I ask you a question? You stated in the ad that you wanted a married man. Does that mean you have some work in view for my wife?"

"Oh, no," replied the woman. "I wanted a married man so as to be sure I'd get some one used to taking orders from a woman."—*The Argonaut* (*San Francisco*).

An old western rancher took his wife in town with him one day, traveling in an old dog cart. Among his purchases was a case of dynamite, with which he intended to blow up stumps. As he put the case in the wagon under his wife's feet she became very curious as to its contents.

"What's in that box?" she asked.

"Don't worry; that's notta goin' to hurt cha," was the reply.

The evasion excited her.

"Ed Spivins," she said, "that's dynamite, and if I'm goin' to ride six miles with fifty pounds of that stuff at my feet I'm a bigger fool than you think. Just tell that man to put that stuff in the back of the cart under the seat!"—*Punch Bowl.*

When Cupid hits his mark, he generally Mrs. it.—*Green Gander.*

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